

Missionary  
Hand Book

1792

1892

CAREY  
ENTENARY

1892

AMERICAN  
BAPTIST  
MISSIONARY  
UNION

TREMONT TEMPLE.

BOSTON

MASSACHUSETTS.







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# HAND-BOOK

OF THE

# American Baptist Missionary Union.

1892-1893.



MISSIONARY ROOMS, TREMONT TEMPLE,

BOSTON, MASS.

## Announcement.

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On this the Centenary of Baptist Foreign Missions, when the entire denomination is asked to engage in a closer study of the history and scope of the work, and to respond with a deeper purpose not only to meet the present needs, but also to extend its work to the Regions Beyond, we of the Missionary Union feel it to be incumbent upon us to afford improved facilities for the accomplishment of the ends in view.

We therefore present the Centenary edition of our annual Hand-book in a greatly improved form and dress. The freshly prepared sketches of the various missions, the artistic illustrations the enlarged statistical tables, the new colored maps expressly engraved for this work, etc., etc. will, we believe, be welcomed by all old friends of our missions, and win many new ones to a study of the fields and an interest in the work not previously felt. Our Young Peoples' Societies, Mission Bands, etc., who are giving increased attention to the comparative study of missions will find the Hand-book a source of varied information and inspiration. It will also, we trust, prove an acceptable souvenir of this historic year.

We are indebted to the American Board of Boston for kind permission to reprint some of the general tables found in their *Almanac of Missions*; and also to Messrs. Funk & Wagnalls, New York, publishers of the *Encyclopædia of Missions* for like favors.

THE SECRETARIES.

Pam  
Misc.

## Table of Contents.

	Page.
OFFICERS OF THE AMERICAN BAPTIST MISSIONARY UNION	4
BOARD OF MANAGERS	5
WILLIAM CAREY	6
ANDREW FULLER	6
CENTENARY COMMEMORATION	7
ORGANIZATION OF THE AMERICAN BAPTIST MISSIONARY UNION	8
FINANCIAL CONDITION	9
BURMAN MISSIONS	10-21
BURMANS	10
KARENS	13
SHANS	17
KACHINS	18
CHINS	19
ASSAM MISSIONS	22-24
ASSAMESE	22
GAROS	23
KOHLS	24
NAGAS	24
TELUGU MISSIONS	26-30
CHINESE MISSIONS	31
IN SIAM	31
IN CHINA	31
JAPANESE MISSION	34
CONGO MISSION	36
EUROPEAN MISSIONS	39
FRANCE	39
GERMANY AND CENTRAL EUROPE	39
SWEDEN, NORWAY AND FINLAND	40
SPAIN	41
INSTITUTIONS FOR HIGHER EDUCATION	41
WOMAN'S WORK	42
STATISTICS	
MISSIONARIES AND STATISTICS OF THE A. B. M. U.	44-52
FOREIGN MISSIONARY SOCIETIES IN U. S.	53
FOREIGN MISSIONARY SOCIETIES IN GREAT BRITAIN	54
PROTESTANT FOREIGN MISSIONS IN CONTINENTAL EUROPE	55
SUMMARY OF PROTESTANT FOREIGN MISSIONS	55
MISCELLANEOUS	
MONEYS USED IN MISSION LANDS	56
RATES OF POSTAGE TO MISSIONS OF THE A. B. M. U.	56
SHIPPING INSTRUCTIONS	56
FORMS OF LEGACY, BEQUEST, ETC.	57
DISTRICT SECRETARIES' P. O. ADDRESSES	57
EXTRACTS AND NOTES	58
PUBLICATIONS	60

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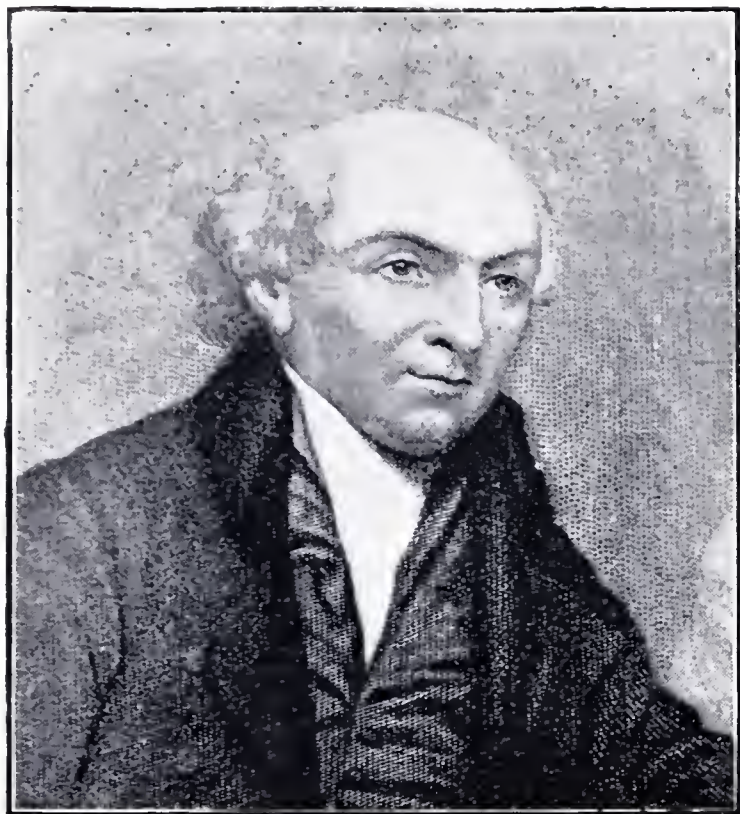
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## William Carey.



Born August 17, 1761, at Paulerspury, Northamptonshire. Baptized Oct. 5, 1783 by Dr. Ryland, the younger. Ordained pastor of the church at Moulton, Aug. 1, 1787. Published "An Humble Enquiry, etc." 1792. Preached his memorable sermon at Nottingham, May 31, 1792. Led in the formation of the first missionary society Oct. 2, 1792, at Kettering. Appointed by the Society as its first missionary Jan. 10, 1793; and sailed for India June 13.

The first Baptist church in India formed in 1795. Completed his first translation of the Bible into Bengali in 1796. Joined by Marshman and Ward, Oct. 1799. Took up his residence at Serampore, Jan. 10, 1800. Baptized the first Hindoo convert, Krishna Pal and his son Felix, Sunday Dec. 28, 1800. First edition of the Bengali Bible published February, 1801. The large printing establishment at Serampore destroyed by fire March 11, 1812. The first Christian college of India erected at Serampore 1822-5. Completed the Bengali Dictionary, in three quarto volumes, 1825. Died at Serampore, Monday, June 9, 1834.

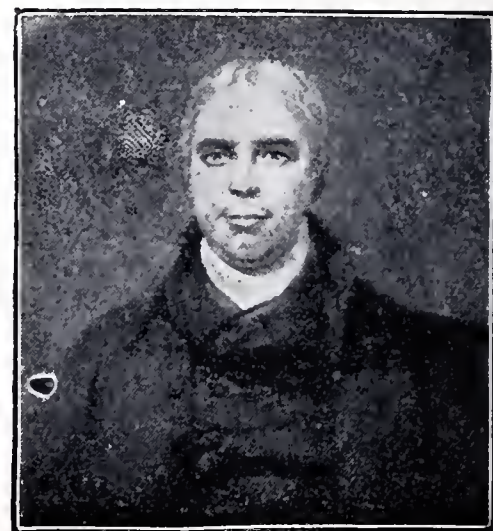
He translated the Bible, or some of its parts, into thirty-six dialects, and edited and printed eight others. His personal contributions to the spread of Christianity and civilization aggregated \$233,125.

### ANDREW FULLER.

Born Feb. 6, 1754, at Wicken, Cambridgeshire. Baptized April, 1770. Ordained pastor of the church at Soham in the spring of 1775. Removed to Kettering, Oct. 1782. Published his tract, "The Gospel Worthy of all Acceptation," 1784. Preached his famous sermon, at Clipstone, "The Evil Nature and the Dangerous Tendency of Delay in the Concerns of Religion," 1791.

One of the founders of the first missionary society, and elected secretary at its formation, Kettering, Oct. 2, 1792; and continued in office to the time of his death, May 7, 1815.

He was known as the "Benjamin Franklin of Theology," and to him, more than to any other one man, is due the credit of having broken, July 13, 1813, the power of the East India Company's opposition in England to the mission work in India. His preaching and writings turned many stony hearts and bitter antagonists in the church, to fervent and loyal supporters of the cause.





# The Centenary Commemoration.

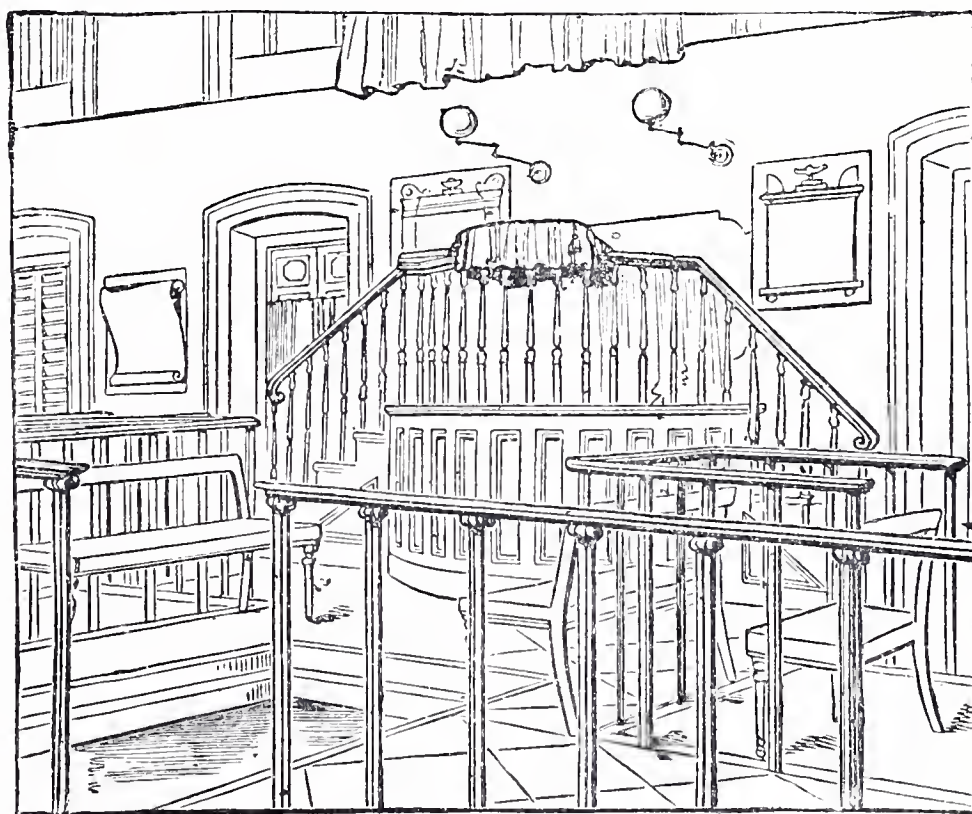
Abstract of the Report of the Centenary Committee of the Missionary Union adopted at Philadelphia, May 26, 1892.

“At the anniversary of the Missionary Union held at Cincinnati in May, 1891, it was substantially resolved that during the fiscal year 1892-93 the American Baptist Missionary Union hold a special celebration of the centennial of the organization of the Foreign Missionary enterprise, under William Carey, Oct. 2, 1792, and attempt to increase the offerings of the year to the aggregate of at least one million dollars for the maintenance and extension of the work of the Union. In pursuance of these resolutions a permanent Centenary Committee, consisting of nineteen members, has been appointed.” (For names of committee see page 4.)

“It has been thought wise on the whole to apportion the raising of the million dollars we seek, substantially as follows:— \$400,000 to the churches, \$150,000 to the Young People’s Societies and Sunday Schools, \$200,000 to the individual subscribers and \$250,000 to the Woman’s Societies. Of the first two amounts, aggregating \$550,000 we have made a further apportionment through the various districts.”

“Of the amount sought — one million dollars — or any portion thereof in excess of \$600,000 which shall be raised, a part shall be held in reserve by the Board to provide for possible future contingencies.”

“While the Committee has sent out printed suggestions as to ways and means for deepening interest and swelling the fund, it is of course recognized that our churches have various methods and plans of benevolence of their own more or less systematized. We trust all churches will thoughtfully arrange somehow at a favorable time for the proper presentation of this enterprise with a view to a really adequate offering on the part of all the people. In order to accomplish this we beg to suggest, however, that in place of an ordinary collection hastily taken, a thorough canvass be made of entire congregations, family by family, embracing the old and the young, even though in some cases a modification of existing plans becomes necessary. Special literature on the epoch has been prepared, and can be supplied from the Mission Rooms, Tremont Temple, Boston, if desired.”



INTERIOR LAL BAZAAR CHAPEL.

# THE AMERICAN BAPTIST MISSIONARY UNION.

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## ORGANIZATION.

Adoniram Judson and his wife Ann Hasseltine sailed from Salem, Mass., in the "Caravan," Feb. 19, 1812, and Luther Rice from Philadelphia in the "Harmony," Feb. 24, 1812. These three were missionaries of the newly formed American Board of Commissioners for Foreign Missions. Expecting to meet the Baptist missionaries of Serampore on their arrival in India, they gave special attention to the study of the New Testament teachings regarding baptism, with the result that they were converted to Baptist views and were baptized in Calcutta. This action deprived them of their means of support, and it was decided that Mr. Rice should return to the United States and ask the Baptists of this country to maintain them while they continued their missionary work. Previous to this time American Baptists had contributed to missions in India, sometimes to the amount of several thousand dollars a year, through the English Baptist Missionary Society. Mr. Rice's appeal roused the Baptists of this country to independent action, and on May 18, 1814, there was formed in Philadelphia "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions," and Mr. and Mrs. Judson and Mr. Rice were appointed the first missionaries; but Mr. Rice was requested to remain in this country for a time to visit the churches. The Convention was incorporated June 15, 1821, and the name of the society was lengthened by the addition of the words "and other important objects relating to the Redeemer's kingdom." In 1845 the Southern Baptists withdrew because the Board declined to appoint slaveholders as missionaries, and in 1846 the name of the society was changed to the "American Baptist Missionary Union." The headquarters were established at Boston, Mass., in 1826. The membership of the society is fixed by the following article from the constitution:—

"Any Baptist church contributing to the funds of the Union may appoint one annual member. If the sum contributed in the year amounts to one hundred dollars, the church may appoint a second annual member, and an additional member for every additional two hundred dollars. Any individual may constitute himself, by the payment of one hundred dollars, a member for one year. Any individual or church or local association of the Baptist denomination that may supply funds for the support of a missionary or missionaries may appoint one annual member for every one hundred dollars paid during the preceding year through the treasurer of the Union. Any individual may be an honorary member for life by the payment, during one financial year, of not less than one hundred dollars; and every honorary member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury and a member in good standing of a regular Baptist church."



## THE FINANCIAL CONDITION.

The invested funds of the Union amount to \$370,697.93. In addition, \$154,305.76 has been given on condition that annuities are to be paid during the lives of the donors. At their death some of these funds may be applied to the ordinary expenses of the Union; and others are to be held as trust funds, the income only to be used.

The income of the Missionary Union during the year ending March 31, 1892, amounted to \$589,772.93, of which \$20,600.00 was given to be added to funds, and \$569,172.93 was for current expenses from the following sources: donations, \$278,724.24; legacies, \$130,986.71; Woman's Baptist Foreign Missionary Society, \$82,670.97; Woman's Baptist Missionary Society of the West, \$35,520.28; income of funds, \$26,792.65; Bible day collections, \$2,477.88; all other sources, \$12,000.20.

The donations came from the following localities, given in the order of the amounts contributed:—

New York, \$55,031.80; Massachusetts, \$46,198.42; Pennsylvania, \$24,912.08; Illinois, \$23,440.34; Ohio, \$17,666.53; New Jersey, \$16,962.42; Connecticut, \$12,050.44; New Hampshire, \$9,191.55; Minnesota, \$6,510.47; Michigan, \$6,211.50; Rhode Island, \$6,035.61; Burma, \$5,443.14; California, \$4,335.24; Kansas, \$4,312.71; Wisconsin, \$3,991.48; India, \$3,759.49; Indiana, \$3,560.07; Maine, \$3,200.88; District of Columbia, \$3,144.35; Iowa, \$2,936.09; Germany, \$2,794.22; Missouri, \$2,648.94; Nebraska, \$2,311.81; Vermont, \$2,113.11; West Virginia, \$1,466.41; Oregon, \$1,311.01; Tennessee, \$1,152.86; Colorado, \$1,126.50; Washington, \$850.12; South Dakota, \$609.64; North Dakota, \$529.74; Denmark, \$450; Assam, \$424.71; China, \$302.42; Japan, \$289.80; Delaware, \$232.32; miscellaneous, \$203; Virginia, \$134; Indian Territory, \$108.47; Mississippi, \$90.50; Montana, \$87.80; British Columbia, \$75.75; Idaho, \$66.95; Kentucky, \$62.60; Maryland, \$62; Wyoming, \$54.05; Sweden, \$50; Oklahoma Territory, \$34.50; Georgia, \$29; New Mexico, \$26.40; Scotland, \$21.91; Florida, \$20; Canada, \$20; Mexico, \$20; Louisiana, \$15.71; Texas, \$15.58; Utah, \$6.80; Arizona, \$6; South Carolina, \$5.

The appropriations of the Missionary Union for the last mission year were, for current expenses, \$574,333.30. Deficit at the end of the year, \$66,754.31. Deducting the amount paid for annuities, \$13,497.15, which is not a part of the expenses, there is left \$560,836.15 as the actual expenditure. Of this \$511,710.48, or about 91 per cent., was for the foreign work and workers; and \$49,125.67, or about 9 per cent., was for the home work and workers.

The expenditures were divided as follows: to Burma, \$153,825.02; Assam, \$27,067.55; India, \$121,297.60; Siam, \$1,997.75; China, \$47,511.46; Japan, \$53,067.19; Africa, \$62,714.56; France, \$19,763.54; Germany, \$8,400; Sweden, \$8,580.86; Russia, \$2,700; Denmark, \$1,500; Spain, \$3,200; Executive Officers, \$16,560; District Secretaries, \$23,114.20; publications, \$1,940.04; rent and general expense, \$7,511.43; interest, \$84.95.



INDIAN MOHUR.





MANDALAY.

### THE MISSION TO BURMANS.

The Burman is the ruling race of Burma, and by far the most numerous, numbering more than 2,500,000 in British Burma in a population of 3,736,771. They dwell in the valleys and plains of the country, and form the chief element in the permanent population of the cities and towns. The Burman language is used by all of this race, with some dialectic variations in different parts of the country. It is the language of the courts, literature, and commerce; and efforts are being made to have it adopted by the people generally. The Burmans are of a Mongolian type, but without the sleepy eyes of the Chinese. Their faces have an open, wide-awake expression; and they are generally enterprising and polite in their manners. The women are independent to an unusual degree, both in social life and in trade, and usually hold the family purse. The Burmans are very strict Buddhists, and hold strongly to their inherited religion.

Mr. and Mrs. Judson, having been driven from India by the East India Company, sailed to the Isle of France, or Mauritius. They resolved to attempt the establishment of a mission in the Penang Straits, and sailed for the Prince of Wales Island by way of Madras. Here they were unable to find a ship bound for Penang, but, fearing that the East India Company would send them back to England, they hastily took passage in a vessel bound for Burma, and, after a stormy and perilous passage, they arrived in Rangoon July 13, 1813. By this series of remarkable providences was founded the Baptist mission in Burma, whose subsequent history has proved that it was truly a vine planted of the Lord.

In Rangoon the Judsons found vacant a house formerly occupied by Felix Carey, a son of Dr. William Carey, and another representative of the Serampore Mission, who had opened missionary work in Rangoon in 1807. This they occupied, and at once began the study of





MANDALAY.

the Burman language and missionary work. In 1816 Rev. George H. Hough and wife came to their assistance, bringing a printing-press given by the Serampore Mission. In 1817 Dr. Judson was absent from Rangoon six months in an attempt to procure a native assistant from Arakan, during which time no word was received from him, and he was given up for lost. Mr. Hough left during his absence, and Mrs. Judson, refusing to abandon Rangoon, was alone amid a savage and cruel people; but Mr. Judson soon arrived, and the work of the mission was resumed. June 27, 1819, nearly six years after his arrival in Rangoon, Mr. Judson had the joy of baptizing the first Burman convert, a man named MOUNG NAU. Others soon followed, and the first Baptist church in Burma was formed in Rangoon.

On the 10th of May, 1824, the arrival of English vessels of war at Rangoon began the first Burmese war, which practically suspended missionary operations for nearly two years. The missionaries at Rangoon were exposed to the greatest danger, and, after the capture of the city by the English, they retired to Calcutta, where they remained until the conclusion of the war. Concerning the fate of the missionaries at Ava great anxiety was felt; but nothing definite was learned until after peace between Burma and England was concluded, Feb. 24, 1826. Intelligence of the capture of Rangoon by the English was received at Ava May 23, 1824; and Mr. Judson and Dr. Price, who were there, were arrested, and thrown into prison on the 8th of June. From this time, for more than a year and a half, the prisoners suffered what words cannot describe from the cruelty of their jailers, from dreadful disease, and from want, which often approached the verge of starvation. They were at first confined at Ava, then removed for a short time to Amarapura; and their captivity culminated in the often-described horrors of Oung-pen-la, from which they were released in January, 1826, as the king needed Mr. Judson's services as interpreter in the negotiations for peace with the British commander. That the missionaries survived the untold suffering and privation of this long imprisonment is entirely due to the heroism of Mrs. Judson, who, often in sickness and per-



sonal danger, ministered to their necessities, and with unflagging persistency sought their release.

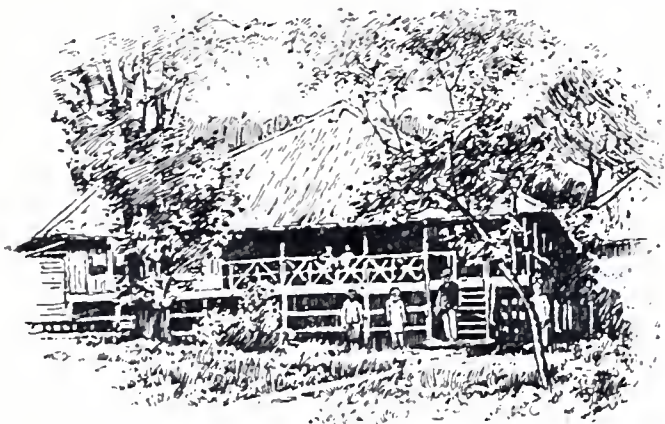
The precious manuscript of the Burman Bible was preserved by being sewn up in a pillow. The strain of the imprisonment at Ava was too much for Mrs. Judson's strength; and she died soon after the close of the war, and was buried under a Hopia tree at Amherst.

In 1829 Mr. Cephas Bennett arrived in Burma, bringing a printing-press; and the first native was ordained. His name was Ko Thah-a. Mr. Judson had made several visits to the capital Ava, and Mr. Kincaid also visited Upper Burma. On Jan. 31, 1834, Mr. Judson completed the great work of translating the Bible into the Burman language, having been obliged to make his own dictionary and grammar. In December of the same year the mission received a re-enforcement of fifteen missionaries. In 1838 Rev. Edward A. Stevens started a class for the training of Burman teachers at Maulmein, which was transferred with the mission press to Rangoon in 1862, and continued under Mr. Stevens's care till his death.

Dr. Judson visited America in 1845 after an absence of thirty-three years, and his visit awakened great enthusiasm. He returned to Burma; but his health again failed, so that he sailed for the Isle of Bourbon, but died April 12, 1850, when three days at sea. He was buried in Lat. 13° N. and Long. 93° E.

The second war between England and Burma began Feb. 15, 1851. The Tenasserim province had been gained by England in the first war, and now the whole of Lower Burma was taken and thrown open to the missionaries. At a general convention of the missionaries with Rev. Solomon Peck, D.D., the Secretary of the Society, and Rev. James N. Granger, D.D., from America, it was resolved to open at once new stations at Bassein, Henzada, Prome, Toungoo, and Shwegyin. In 1869, fifty years from the baptism of the first convert, the number of members in the Burman Baptist churches was 985.

In December, 1885, the British forces occupied Mandalay, and deposed Thebau, the last Burman king. Up to that time no mission had been permanently established in Upper Burma. Various attempts had been made, but every one had been broken up by the violent opposition of the officials and the priests. Since that event all Burma is open to the gospel and is being rapidly occupied, seven new mission stations being already established.



MISSION HOUSE, BASSEIN.

The king of Burma has always been regarded as the chief patron of the Buddhist religion, and with the downfall of King Thebau that powerful religious system received a severe blow. The old ecclesiastical establishment in Burma is disorganized; and the Burmans, who have not been easy to win to Christianity, are now more favorable to the gospel. The present prospects of the Burman Mission are more promising than ever before. From nearly all the stations an

increased interest in Christianity is reported among the Burmans, baptisms have been more numerous than usual, and earnest and anxious inquirers after the truth are often found among the proud people who have so long resisted the influence of the Divine Spirit upon their hearts.





KO THAH-BYU MEMORIAL HALL.

### THE KAREN MISSION.

The Karens are divided into several different tribes, using as many different dialects. Some of these resemble each other so much that communication between them is not difficult, and in mission work the same books may be used; while others are so dissimilar that it requires close scientific observation to detect the resemblances. In general, the Karens are small of stature, but well proportioned, and of a quiet and peaceful disposition. It is supposed that they originally occupied the hills of Burma, but as many are now found upon the plains as mountains. They usually depend upon agriculture for their subsistence. They have traditions which correspond in a remarkable manner with the Old Testament account of the creation, temptation, and fall of man, and also of the flood. They claim to have had religious books formerly, which were lost by their ancestors. From these traditions many have argued that the Karens are descended from the lost tribes of Israel; but this has never been fully established, and probably never can be. The terms White, Red, and Black Karens, which are frequently met with, come from variations in the color of the dress of different tribes. The Karens number 518,294 in Lower Burma alone, and are also numerous in the Shan States and in the south-eastern part of Upper Burma. They also extend over into Northern Siam. In religion they are generally spirit or demon worshippers, and are very superstitious; but they do not seem to be so firmly attached to their religion as the Burmans. Buddhism, as well as Christianity, is gaining many converts from their ranks.

George Dana Boardman was sent out as a missionary to the Burmans, and reached Amherst early in 1827; but, after a short residence there and at Maulmein, he removed to Tavoy with Mrs. Boardman. At that time there was living in his family a convert who had formerly been a slave. His name was Ko Thah-byu, and he was afterward known as the "Karen Apostle." He was the first Karen convert, and was baptized at Tavoy May 16, 1828. In a journey into the interior the Karens were found ready to receive the white teachers with the gospel. Some were baptized at intervals; and on Feb. 9, 1831, Mr. Boardman witnessed



the baptism of thirty-four Karens by Mr. Francis Mason, but he died two days afterward before reaching Tavoy.

Through the labors of Mr. Mason and others, the gospel was widely spread among the Karens in the Tenasserim provinces, and many converts were baptized; but many obstacles to the perfecting of the converts in Christian life presented themselves through their intimate association with the heathen. In 1832 it was therefore resolved to attempt the gathering of the converts into Christian villages. This was made possible by the somewhat nomadic habits of the Karens, and the plan then adopted has been pursued to a considerable extent in the Karen Missions since that time. In this same year Mr. Wade reduced the Karen language to written form; and the first Karen books were printed, being a spelling-book and a Karen poem which had been preserved in the oral traditions of the people, which was found to contain a story of the creation, agreeing in many particulars with the Mosaic record. Being free from the superstitions of Buddhism, and having traditions which taught them to believe that a new religion would be brought to them by a white foreigner from over the sea, which they should receive, the Karens proved much more accessible to the truths of the gospel than the Burmans. At the end of 1833 two hundred and ninety-two Karens had been baptized, of whom one hundred and eighty-seven were in the Tavoy district; and the number of Karen converts rapidly multiplied, many being pupils in the schools which were established in connection with each mission. At the establishment of the Theological School in Tavoy, of the seventeen students twelve were Karens.

When Rev. J. H. Vinton began his missionary labors in Rangoon in 1836, all through the district the gospel was received by the Karens with eagerness. The cessation of mission work among the Burmans in the Rangoon and the Pegu district, caused by the civil war in 1837, did not affect the Karen work. Mr. E. L. Abbott, who had reached Burma in 1836, visited the districts of Maubee and Pantanau, and also Bassein, where he was received with gladness, and gained a number of converts, one of whom was a young chief of unusual intelligence and earnestness. Although the missionaries were compelled to abandon the dominions of the king on account of the prospect of war between Burma and England, multitudes of Karens heard the gospel from the lips of this young chief; and in 1839 it was reported that one thousand persons were waiting to be baptized. Being unable to reside in the territory of the king of Burma, Mr. Abbott proceeded to Sandoway, Arakan, where he arrived March 17, 1840. As soon as word of his location at that place reached the Karens, they flocked across the mountains in large numbers to hear the gospel and be baptized. The passes were jealously guarded by the Burmans, but so many of the four thousand professing Christians in the Burman dominions escaped into Arakan that the Burman governor ordered that they should be allowed to worship "their God," in order to prevent the persecuted Karens from emigrating in a body to Arakan. In five years more than three thousand were baptized by Mr. Abbott or the native preachers under his direction, many of whom were in Burma proper. The Karens endured the persecutions to which they were subjected with fortitude, and refused to give up their faith.

In the Maulmein and Tavoy Missions the work among the Karens was also very successful. In 1843 the New Testament was printed in Karen, and a Karen paper, *The Morning Star*, was begun in Tavoy, which is still continued. Rev. J. G. Binney began the Karen Theological Seminary in Maulmein in 1846; but it was afterward removed to Rangoon, is now located at Insein, a suburb, 7 miles north of Rangoon, and has been for many years

under the care of Rev. D. A. W. Smith, D.D. During Mr. Abbott's two years' absence in America in 1846 and 1847 the two ordained Karens baptized 1,150 converts, and on his return to Burma he found 1,200 converts awaiting baptism. At the close of 1847 there were 6,093 Karen church members. Dr. Francis Mason said, "I presume I have preached the gospel to more Burmans than Karens; and I find that I have baptized about fifty Karens to one Burman. The Burmans are our Pharisees and Sadducees: the Karens our publicans and sinners."

The Karen converts, from the first, showed a rare spirit of liberality. Rev. Cephas Bennett, writing from Tavoy in 1848, estimates that the Karen Christians of that district were giving more than twice as much in proportion to their ability as the Baptists in America. The Karen churches connected with the Sandoway Karen Mission, which were chiefly located in the Bassein district of what was then Burma proper, were reported as having nearly all built themselves houses of worship. Some churches already entirely supported their own pastors; and, in 1848, 40 native assistants were supported at a cost of only 600 rupees to the mission funds. At their meeting in 1848 the Karen pastors of the Bassein district resolved that they would relinquish all assistance from mission funds, and depend wholly upon their churches,—a rule which has been adhered to in that mission to the present time.

The second edition of the Sgau Karen New Testament, carefully revised by Rev. J. H. Vinton, and corrected by Dr. Francis Mason, with the help of suggestions from Rev. Jonathan Wade and Rev. E. L. Abbott, was printed in July, 1850. The Karen Bible was completed in 1853. A Karen Home Mission Society was formed at Sandoway in December, 1850. Three missionaries were appointed, and it was determined to pursue the work "until every Karen family shall have seen the light of God."

The severity of the Burmans against the Christian Karens of the Bassein district drove them to Arakan in such large numbers that a great loss in revenue resulted; and the government, while allowing no missionaries among them, found it necessary to order that persecutions should cease, and sought to win back to their homes those who had emigrated. This comparatively favorable condition of affairs lasted till the second war between the English and Burmans was declared, Feb. 15, 1852. The Karens were correctly suspected of sympathizing with the English, and during the continuance of the war suffered beyond expression from the horrible cruelties of the Burmans. On the conquest of the district the English recognized the claims of the Karens to protection, appointed the "young chief," already referred to, as their chief magistrate, and took measures to promote their comfort and security. In 1852 Rev. E. L. Abbott and Rev. H. L. Van Meter arrived in Bassein. Succeeding them came Rev. J. S. Beecher, and later still Rev. C. H. Carpenter. Under the successive labors of these, Bassein soon became the centre of the mission which before had its headquarters at Sandoway in Arakan. The idea of self-support has had a marked development in this mission.

The establishment of five new Karen stations in 1853 marked an era in the rapid development of the Karen Mission. 577 were baptized in the first year's work in the Shwegyin district, nearly all by Sau Doomoo, a Karen preacher. In 1857 Dr. Francis Mason opened work at Toungoo. In the first two years of the mission Sau Quala baptized more than 2,000 converts. Since 1865, under the labors of Drs. Cross, Bunker, and others, the work has rapidly extended, until there are now not less than 6,000 living disciples enrolled in the mission.





TOUNGGOO MISSION COMPOUND.

In 1878, fifty years from the baptism of the first Karen convert, Ko Thah-byu, the number of members in the Karen Baptist churches in Burma was 20,007. This jubilee of the Karen Mission was celebrated at Bassein, May 16 (the fiftieth anniversary of Ko Thah-byu's baptism), by the dedication of the Ko Thah-byu Memorial Hall, for the use of the Bassein Sgau Karen Normal and Industrial Institute, and accommodating three hundred boarding pupils. This, with other auxiliary buildings, was built entirely at the cost of the Bassein Karens, and on the day of dedication the building fund had reached the sum of 42,342-3 rupees, or about \$22,000, and all debts were paid. During that year the contributions of the Bassein Sgau Karens for all religious and educational purposes amounted to more than 50,000 rupees. In addition to their usual annual contributions, they have since raised an endowment fund for the Institute, which is invested in the United States, and in 1884 amounted to \$13,669.50. Besides the fields named others have made notable advances in the support of their own religious institutions, especially Henzada, Shwegyin, and Rangoon.

In 1883 the completed translation of the Bible into Pwo Karen, the work of Rev. D. L. Brayton, assisted by his daughter, Mrs. A. T. Rose, was issued from the mission press at Rangoon, and put into general circulation, thus giving the entire Word of God to all the Karens in Burma. The New Testament has since been revised by Mr. Brayton, and published.

The Karen Mission presents one of the most remarkable exhibitions of the power of the gospel which the world has ever seen, and the work is still proceeding with always encouraging prospects. The Christian Karens are raised above their heathen neighbors in industry and order, and have gained the approval of the government. The Administration Report of 1880-81 says, "The Karen race and British government owe a great debt to the American missionaries who have, under Providence, wrought this change among the Karens of Burma."



## THE SHAN MISSION.

SHAN is the Burman name for those races which call themselves Tai. They are probably the most numerous and widely diffused of the Indo-Chinese races, and occupy the valleys and plateaux of the broad belt of mountainous country that leaves the Himalayas and trends south-easterly, between Burma proper on the west and China, Annam, and Cambodia on the east, to the gulf of Siam. The delta of the Menam is the only broad low country in which any portion of them live. The divisions of the Tai family are the Siamese, Laos, Low, Burmese Shans, Chinese Shans, Khamti, and Ahom. The Siamese form the southern half and the Laos the northern half of the kingdom of Siam, which is now the only independent Tai state. The Low dwell east of the Laos, on the farther side of the Cambodia River. The Burmese Shans extend northerly and north-westerly from the Laos country to the boundary of the Chinese province of Yunnan. The Chinese Shans lie principally within that province, while the Khamtis occupy the region between the upper waters of the Irrawaddy and Assam. The Ahom no longer exist as a separate people. After their conquest of Assam they gradually lost their visibility as a race, and were absorbed by the Assamese, whom they had subdued.

The Shans are the travelling traders of Burma, bringing down large numbers of ponies and quantities of products of the Shan States for sale. They are an active, intelligent and enterprising people, occupying many positions of trust and responsibility in Burma. In religion they are Buddhists, and are excessively bigoted, and hard to reach with the gospel.

In December, 1860, Rev. Moses H. Bixby left America to open a mission among the Burmese Shans, many of whom had settled in Lower Burma since it had been taken by the British. Ten thousand Shans had located in the vicinity of 'Toungoo; and, as the civil wars made it impossible for Mr. Bixby to go to the Shan States, he established himself at 'Toungoo. A small church of Shans and Burmans has been gathered in 'Toungoo.

Rev. J. N. Cushing and his wife joined the Shan Mission in 1867, and have been most prominently identified with the work. Dr. Cushing has made repeated visits to different portions of the Shan States, and by acquaintance with the country and the people prepared the way for the establishment of mission stations in the Shan country when it should be open to the residence of foreigners.

The Gospel of Matthew and a Shan grammar prepared by Dr. Cushing were published in November, 1871. With his wife he began a mission among the Chinese Shans at Bhamo, in 1877, which is still continued. In 1880 Mrs. J. B. Kelley undertook a mission to the Shans



SHAN GIRL.



and Tounghthus about Thaton, and a small church has been formed there. Dr. Cushing published a Shan and English dictionary in 1881, the New Testament in 1882, and has translated the whole Bible into Shan; and it will soon be published by the mission press in Rangoon.

The true home of the Shan Mission is in Shan land, and all previous work had been largely preparatory to the establishment of stations in the country of the Shans. The first station was opened at Thibaw by Rev. M. B. Kirkpatrick, M.D., and wife, in 1890; and several converts have been baptized. The second was opened in 1892 by Wm. C. Griggs, M.D., and wife, and Mrs. H. W. Mix, at Moné, so that the Shan Mission after all these years of preparation may be considered as fairly entered upon its course of regular work.

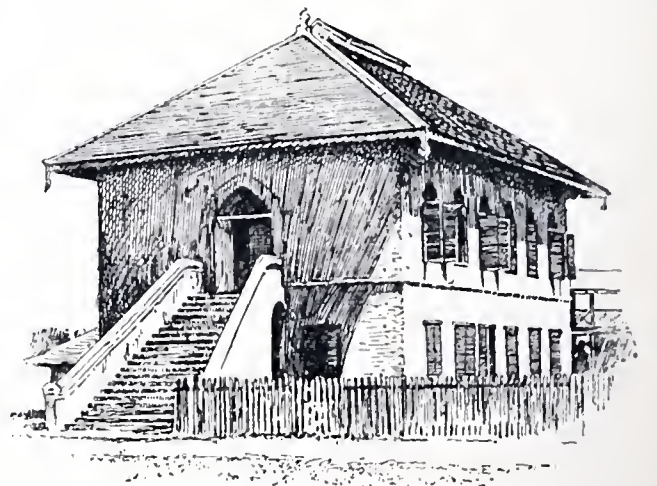
### THE KACHIN MISSION.

The people known to the Burmans as Kachins call themselves the Chingpaus, and are supposed to be the same as the Singphos of the south-eastern hills of Assam. They are found on the hills of North-eastern Burma, and extend over into China and north to Tibet, in the south-eastern part of which they are said to be numerous. They are gradually crowding farther southward in Burma, having made considerable progress in that direction within the memory of living witnesses. As they go, they displace the Shans and other people. Their number is estimated at five millions; but there are numerous tribal divisions, with variations of dialect. They are thought to be related in race to the Karens, having some of the same songs, customs, and traditions; but the language is so different that there can be no communication without acquiring the tongue anew. They are independent, lawless, and wicked people, but practise rudely some of the arts of civilization. Their religion is substantially the same as that of the Karens, and has no power of moral restraint over their lives. Like the Karens, also, they have a tradition of a former revelation, which was lost, since which time they have worshipped spirits, to which they sacrifice fowls, cattle, dogs, and pigs, drawing auguries from the condition of their entrails.



KACHIN WOMAN.

The first mission to this people in Burma was begun by Rev. J. N. Cushing during his stay in Bhamo in 1877 for the purpose of establishing a mission among the Chinese Shans. Mr. Cushing visited many of the Kachin mountain villages, made friendship with their chiefs, and settled several Karen preachers and teachers among them. The Bassein Karens have supported several of these preachers from the first, and the mission has been continued with but little interruption under the care of missionaries residing Bhamo. The Kachins seem quite open to the truths of the gospel, and more than fifty of them have been baptized.



LYON MEMORIAL CHAPEL, BHAMO.



## THE CHIN MISSION.

By the census of 1881 there were 55,015 Chins in Lower Burma, but the main body of the tribe is over the border in Upper Burma. They inhabit the western Yoma range of mountains, stretching from Arakan to the Naga hills of Assam. Like the Karens, they are said to come from the north originally; and those of the north are exceedingly fierce. The southern Chins are milder, and are divided into four tribes with dialectic differences. Their language has been reduced to writing. The women of the Chin settlements near the Burman towns are tattooed on their faces; but farther in the interior, where they are in no danger of capture by the ruling race, this practice is omitted, and they are said to be of fine appearance. In religion the Chins are nominally Buddhists; but they have not abandoned the ancient superstitions of their race, which are very similar to those of the Karens. Their religious ceremonies are for the purpose of propitiating the evil spirits who are considered the authors of all kinds of disease. To these they sacrifice fowls and swine. Like the Karens, they believe in a Spirit, the Creator and the Supreme Ruler of the universe; but they say he is so good no one need fear anything from him, so it is not necessary to worship him.



A few Chins were baptized many years ago in connection with the mission work at Prome, and attention was called to this people before the interruption of missionary work in Arakan; but no separate mission to this people was carried on until Rev. W. F. Thomas became interested in them in connection with his work for Karens at Henzada. Rev. A. E. Carson and wife went out in 1886, and opened a station at Thayetmyo, near the border of Upper Burma, with the design of reaching the Chins of the Chindwin Valley; and in 1888 Mr. Thomas removed to Sandoway in Arakan, where the mission work among the Chins has been remarkably successful, several hundred having been baptized. The Chin Mission is one of the brightest spots in the missions in Burma.

## OTHER MISSIONS IN BURMA.

The British province of Burma, including Arakan, probably contains a more varied population than any other country of similar extent in the world. There are supposed to be as many as forty-seven different races within its limits. Nearly all of these are reached in part by the missions already described, except the Telugus and Tamils from India proper, and the Chinese. Some missionary work is already being done among the half-million natives of India and China who have come to Burma for the sake of the higher wages prevailing there and the less crowded condition of the country. The centres of this work are at Maulmein, Rangoon, and Bassein. Burma is peculiarly Baptist mission ground. No evangelical work of any amount is carried on in that country except by American Baptists, and it should be their effort to adequately meet all the religious wants of the people.



### STATIONS IN BURMA.

BURMA is on the eastern side of the Bay of Bengal, and is under the English government. It comprises 279,077 square miles, and has an estimated population of about 8,000,000.

RANGOON, the capital of Lower Burma, is on the Rangoon River, the eastern delta-branch of the Irrawaddy, 20 miles from the sea. It is accessible to large ships, and has a large and rapidly increasing foreign trade, and an important traffic by the river. The city is well built, and has a population of 180,324.

MAULMEIN, the chief town of the Tenasserim province, is situated at the junction of the Salwen, Attaran, and Gyne Rivers. It has a good port, and a large trade in teak, rice, and ivory. The scenery about the city is strikingly beautiful, and its location healthful. Population, 93,187, an increase of 14 per cent. since 1872.

TAVOY, on the Tavoy River, 40 miles from the sea, has a pleasant situation, and is the station where the Karen Mission began. It has 13,372 inhabitants, a loss of 7 per cent. in ten years.

BASSEIN (Basséen) is on the Bassein River, the western delta-branch of the Irrawaddy, 100 miles west of Rangoon, and 50 miles from the sea. Its population has increased 36 per cent. since 1872, being now 28,147. It has a large trade in rice.

HENZADA, the chief town of the Henzada district, is on the main stream of the Irrawaddy River, nearly at the head of the delta, and about 100 miles north-west from Rangoon. Population, 16,724, an increase of 7 per cent. in ten years.

TOUNGGOO (Toung-óo) is on the west bank of the Sitang River, 160 miles north of Rangoon, with which it is connected by a railway. It was the ancient capital of the Burman empire. It has a considerable trade in timber, earth-oil, salt, rice, and lacquer-work, and a population of 17,199, an increase of 60 per cent. in ten years.

SHWEGYIN is on the Sitang River, south of Toungoo, and 100 miles north-east from Rangoon. Its population has fallen off 4 per cent. since 1872, and is now 7,519.

PROME is on the east bank of the Irrawaddy River, 85 miles west of Toungoo, and 166 miles north-west from Rangoon, with which it is connected by a railway. It is the seat of a large trade and manufactures. Population, 28,813, a loss of 7 per cent. since 1872.

THONGZE (Thóng-ză) is a country town on the Prome and Rangoon Railroad, about midway between the two cities.

THARRAWADDY is a station on the same railroad, about 6 miles north of Thongze.

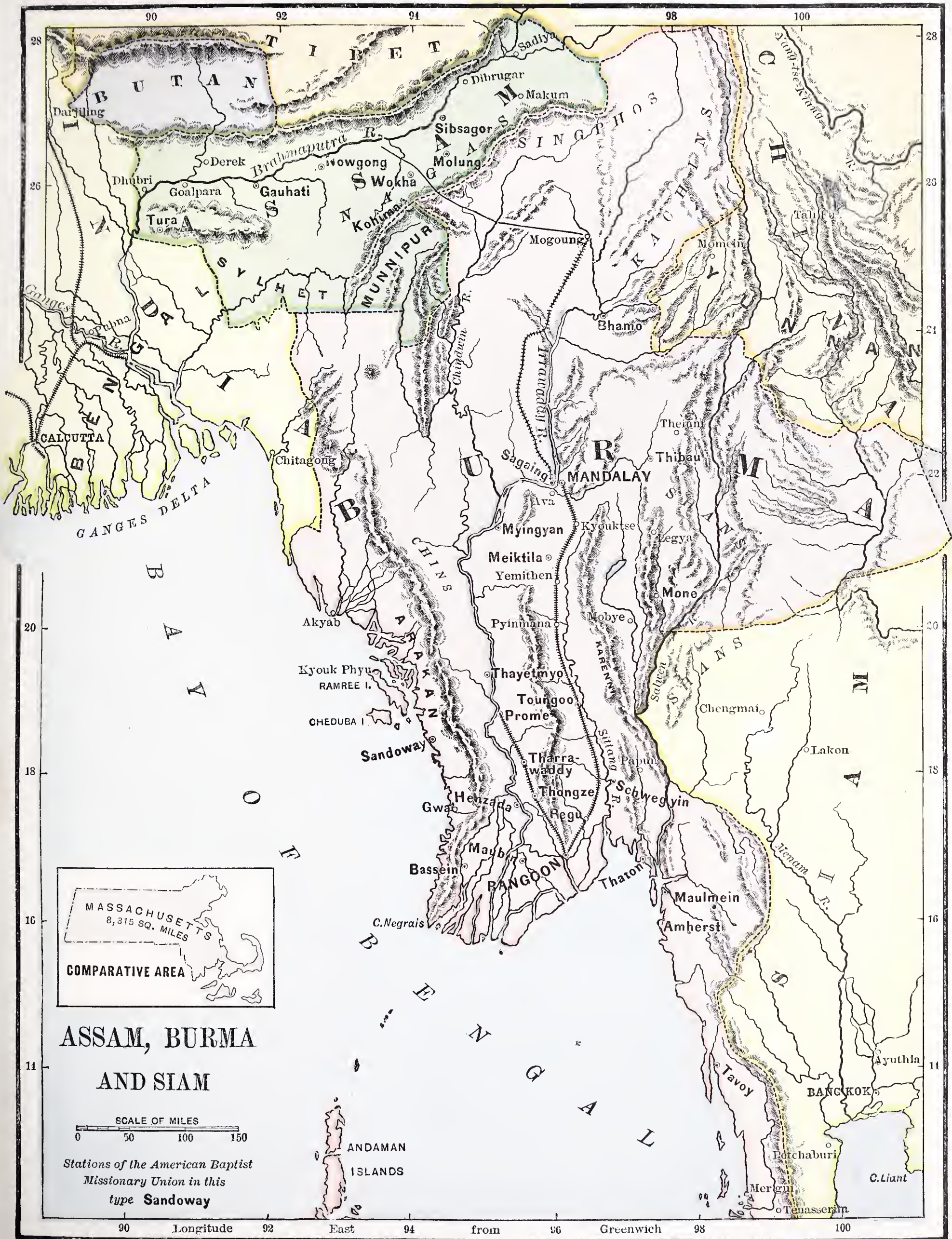
BHAMO (Bah-máu) is on the Irrawaddy River, 180 miles above Mandalay, and only 40 miles from the Chinese province of Yunnan. It was formerly capital of a Shan principality, and has a considerable trade with China by means of caravans. By the river it is about 800 miles from Rangoon.

MAUBIN (Ma-óo-bin) is a new town, built up by the English in the jungle, about 30 miles west of Rangoon. It is the headquarters of the Thonkwa district, and has a population of about 1,000.

THATON (Thah-tōne), about 30 miles north-west from Maulmein, is supposed to have been the capital of a former Toungthu kingdom.

MANDALAY, the capital and most important place of Upper Burma, is a large city on the east side of the Irrawaddy River. It is connected with Toungoo and Rangoon by a railroad.











THAYETMYO is on the west bank of the Irrawaddy River, near the boundary of Upper Burma. The location is very advantageous for reaching the Chins, who inhabit the Western Yoma Mountains, between Burma and Arakan.

MYINGYAN is a town of about 15,000 inhabitants, 100 miles south of Mandalay, on the east side of the Irrawaddy River, between the two mouths of the Chindwin River.

PEGU is a native city of importance, about 40 miles north-east of Rangoon, on the railroad. It was formerly the capital of the Pegu province.

SAGAING (Sagine) is a populous town, on the west side of the Irrawaddy, 15 miles below Mandalay. It is opposite Ava, the scene of Judson's imprisonment, which is now an out-station of Sagaing.

SANDOWAY is the sanitarium of Arakan, and is the only station in that province. Before the Pegu province of Burma was taken by the British, Sandoway was the headquarters of the Bassein Sgau Karen Mission, and thousands were baptized there.

MEIKTILA is between Toungoo and Mandalay, 12 miles west of the railroad.

THIBAW is 140 miles north-east of Mandalay, and an important centre in the Shan States.

MONÉ is south of Thibaw, and is the largest town in the Shan States, having about 2,000 houses.



GAUTAMA.



NOWGONG MISSION HOUSE, ASSAM.

### THE ASSAMESE MISSION.

Assam is the north-eastern province of India, containing 55,384 square miles. The population of the province in 1881 was 2,225,271, of which the larger part are Assamese, whose religion is Hinduism. The mountains north and south of the valley are peopled by wild and savage tribes, among whom are found various forms of spirit worship. Besides rice and other articles, Assam produces the finest teas in the world. Many of the laborers in the tea gardens are Kohls from Central India, a people who form a most interesting and encouraging subject for missionary labors.

The mission in Assam was started as a way of reaching Western China; but that purpose has been accomplished in another way, and the mission in Assam has long been carried on for its own sake. The earliest attempt to reach Assam for missionary purposes was made in 1835 by Rev. Eugenio Kincaid from Burma, who went as far as Mogaung, and was obliged to turn back by the difficulties he encountered. In March, 1836, Rev. Nathan Brown and Mr. O. T. Cutter went up from Burma with a printing-press, and opened a mission at Sadiya. In April, 1837, Rev. Miles Bronson joined them, his companion, Rev. Jacob Thomas, having been killed by a falling tree when almost in sight of the station. On account of disturbances the population at Sadiya declined, and the mission was removed to Jaipur in 1839, and to Sibsagor in 1841. Stations were also opened at Gauhati in 1837, and at Nowgong in 1841.

The early history of the Assamese Mission is a record of trial. The country was in an unsettled state, and proved unhealthful for many of the missionaries. But the work was continued, and converts gathered into churches. The New Testament was translated by Mr. Brown, and the first edition printed in 1845. The Old Testament has been subsequently translated, chiefly by Rev. A. K. Gurney, and is now (1892) being revised preparatory to being printed.





CHAPEL AND SCHOOL-HOUSE, TURA.

The Assamese, as a people, have not been ready to receive the gospel. In proportion to the amount of labor expended, the number of converts is small; and the work for these people is not encouraging in itself. But, in connection with the mission to the Assamese, much work is being done for other races not yet set apart as forming separate missions. The larger number of members in the churches on the Gauhati field are Garos. From this station are also reached the Kacharis, Rabbhas, and other tribes. From Nowgong there is a promising field open among the Mikirs; and the brightest prospects for missionary work in the Assamese valley are among the minor races rather than among the Assamese proper.

### THE GARO MISSION.

The Garos are an enterprising people, occupying the hill country of South-western Assam. In 1847 the government started a school for Garo boys at Goalpara, and of the ten pupils seven became the first converts and first laborers in the Garo Mission. The first two converts were baptized by Dr. Bronson at Gauhati, Feb. 8, 1863, and began at once to preach the gospel to their own people, who proved unusually ready to receive the truth. The first church was organized at Ragasimla, April 14, 1867, with forty members; and the same year Goalpara was occupied as the first separate station of the Garo Mission by Rev. I. J. Stoddard. By tours through the country the gospel was preached to a large portion of the Garo people, and many were baptized. A Garo association was organized at Goalpara, April 3, 1875; and, a government station having been opened at Tura in the hills, it was occupied as a mission station by Rev. E. G. Phillips in March, 1877, and a church was formed there the following May. Rev. M. C. Mason removed from Goalpara in November, 1878, to Tura, which has since continued to be the headquarters of the Garo Mission.

The government placed Christians in important offices in the political administration of the Garo hills, full permission was given to teach Christianity, and the knowledge of the gospel was widely spread among the people. The converts who were received became laborers



for the truth among the people about them, and from the first the Garo Christians have manifested a strong spirit of self-help and activity. The school work at Tura has been liberally



POSTMAN.

assisted by the government from the first; and the pupils of the mission schools have not only become preachers and teachers in the mission, but to a large extent fill the government offices of trust and authority, and so exercise an important influence on the people in favor of civilization and Christianity. A Bengali-Garo Dictionary has been prepared, and several books of the New Testament translated and printed, as well as several school-books. The Garo Mission is one of the most interesting of the missions in India; and, in proportion to the number of the people and the labor expended, it is one of the most successful.

### THE KOHL MISSION.

The Kohls are natives of Central India, and are brought to Assam as laborers in the tea gardens. They are settled chiefly in the upper half of the Assam valley, and already number several thousand, and the number is increasing. Many who have been long in the country have left the employ of the tea cultivators, and are living in independent villages. Much missionary work has been done among this people from Sibsagor as a centre. Rev. E. W. Clark baptized the first Kohls in 1871; and several churches had been organized when, in 1889, Rev. C. E. Petrick was appointed the first missionary to labor specially among the Kohls. The people have shown a surprising readiness to receive the gospel,—similar to that manifested by the Karens of Burma or the Telugus of Southern India,—and the future large success of the Kohl Mission seems to be already assured.

### THE NAGA MISSION.

The various tribes of Nagas inhabit the hill region between Assam and Burma, and are supposed to be the same people as the Chins of Burma, among whom missionary work is meeting with so much encouragement. In 1868 Rev. E. W. Clark and his wife went out to work among the Assamese at Sibsagor; but they were from the first strongly drawn to the Naga people living in the hills to the south, who seemed to be open to the work of missionaries. In 1874 Mr. Clark was designated to the work among the Nagas, at his own request; and in 1876 he and Mrs. Clark established their station at Molung on the Ao Naga hills, a day's journey from the post-office. They were often for six months together without the sight of another white person, and without hearing their native language spoken except by themselves. Small churches have been gathered in three villages, and there is a large field for the further



A NAGA.



development of the mission. In 1878 Rev. C. D. King went out to re-enforce the Naga Mission, and after several years' waiting began the station at Kohima among the Angamis, the most powerful tribe of Nagas. A station was also occupied for a time at Wokha by Rev. W. E. Witter; but the mission among this powerful people, so intimately associated with the people of Burma, still awaits its adequate force of laborers.

#### STATIONS IN ASSAM.

GAUHATI (Gow-háttý), the largest town in Assam, is on the Brahmaputra River, and has a population of 11,492.

NOWGONG is 70 miles east of Gauhati, on a side channel of the Brahmaputra, and has a population of 3,241.

SIBSAGOR (Sib-sáu-gur) is on the Dikho River, 9 miles from the Brahmaputra. It affords opportunities for missionary labor both among the Assamese and the Kohls, and has an estimated population of 5,000.

TURA (Tóorah) is the centre of influence among the Garos, and the seat of the English government for the Garo Hills district.

MOLUNG (Mō-loong), the station among the Ao Nagas, is 40 miles south from Sib-sagor. It has about 500 inhabitants. The post-office of Molung is Amguri.

KOHIMA (Kō-hée-mah) is the headquarters of the English government among the Angami Nagas.

WOKHA is the government station among the Lhota Nagas, between Kohima and Molung.



NAGA MEDICINE MAN.





MISSION HOUSE, NELLORE.

### THE TELUGU MISSION.

The Telugu country is in the south-eastern portion of India, lying along the shores of the Bay of Bengal, from Madras to Chicacole. It is partly in the Madras Presidency, which is under the English government, and partly in the dominions of the native Nizam, who has his capital at Hyderabad. The Telugus are estimated to number about eighteen millions. The missions on the interior plateau are divided from those on the coast by the Eastern Ghauts. The religion of the Telugus is Hinduism, but among them are found a large number of outcasts, upon whom the religion has a slighter hold than upon the higher classes. The most of the converts have come from these lower classes.

Besides the densely peopled regions where they chiefly dwell, the Telugus are found in considerable numbers in all the towns and cities of Southern India, and many make their way across the Bay of Bengal into Burma and other kingdoms. From one-sixth to one-third of the people of Madras are said to be Telugus. Several hundred thousand are found in Burma, and some of them have embraced the gospel in Rangoon. Their language, though difficult of acquisition, is wonderfully smooth and sweet, so that it is often called the Italian of India.

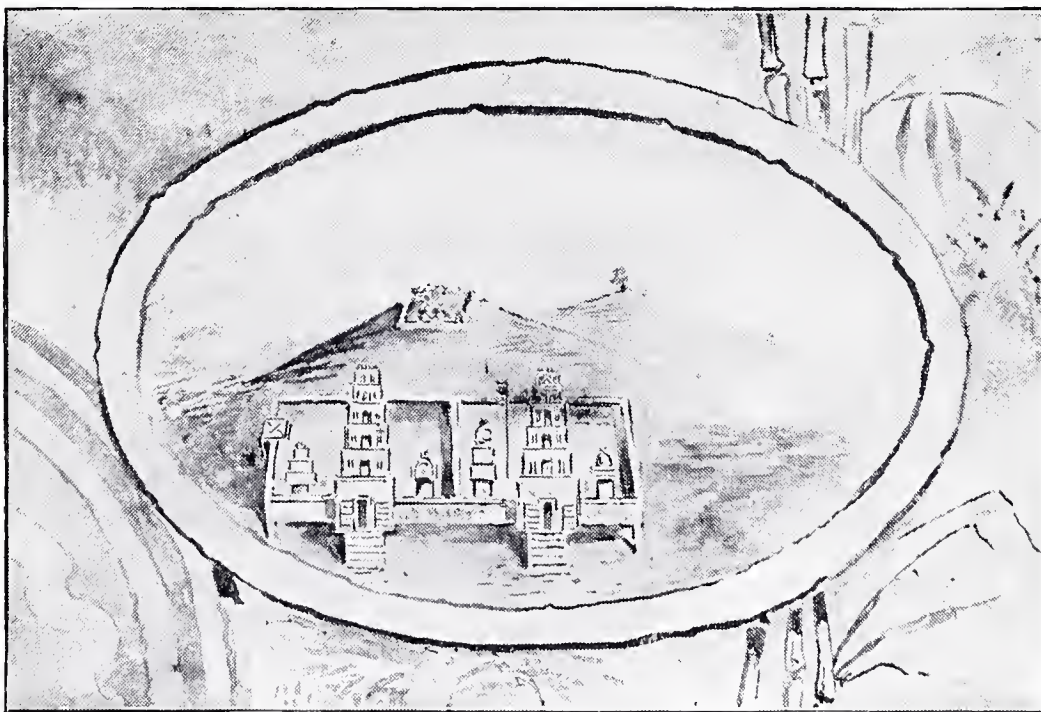
Rev. Amos Sutton, a missionary of the English General Baptists in Orissa, while on a visit to the United States in the year 1835, urged the Baptists of this country to establish a mission among the Telugus. The proposal of Mr. Sutton received a favorable response; and in September of that year Rev. Samuel S. Day with his wife and Rev. E. L. Abbott sailed from Boston to Calcutta, with instructions to open a mission. A large number of other missionaries, under the auspices of our Board of Foreign Missions, designated to the East, sailed with Messrs. Day and Abbott, accompanied by Rev. Howard Malcolm. On the arrival of the company at Calcutta in February, 1836, it was decided that Mr. Abbott should join the Karen Mission in British Burma. Thither he went, leaving Mr. Day to open the Telugu Mission. Mr. Day immediately proceeded to Vizagapatam, one of the principal cities of the Telugu country; but he did not long remain there. He deemed it to be more conducive to his work to establish his residence in one of the suburban villages of Madras.



In February, 1840, Mr. Day removed to Nellore, which long continued to be the only station in the mission. Its early growth was so slow that the idea of abandoning the mission was often agitated. At the annual meeting of the Union held in Albany, N.Y., in 1853, the question was earnestly discussed, "Shall the Telugu Mission be relinquished or re-enforced?" At an evening session eloquent pleas were delivered by some for re-enforcement. One of the speakers, pointing to Nellore on the map suspended over the platform, called it "THE LONE STAR." The words fell on the ears of one present with peculiar force. That night, before sleeping, Dr. S. F. Smith, the author of "My Country, 'tis of thee," and of "Yes, my Native Land, I love thee," and "The Morning Light is breaking," wrote "Shine on, Lone Star," and read it in the meeting the next morning. It came like a prophecy. It was voted to re-enforce the mission.

In 1862, at the anniversary in Providence, R.I., relinquishment of the Telugu Mission was again discussed; but it was resolved to await the arrival of Dr. Jewett, who was on his way to this country, before deciding the question. Dr. Jewett said that he would never abandon the Telugus; and Dr. Warren, the Secretary of the Union, said to him: "Well, brother, if you are resolved to return, we must send somebody with you to bury you. You certainly ought to have a Christian burial in that heathen land."

In 1853 was held that remarkable prayer-meeting on a hill, now known as "Prayer-meeting Hill," overlooking Ongole. New Year's morning five believing souls ascended the hill, and, looking down upon the idolatrous temples of the place, they felt a peculiar inclination to ask God for a missionary to be sent to Ongole. In that prayer-meeting, composed of Dr. Jewett, Mrs. Jewett, and the native Christians, Ruth, Julia, and Christian Nursu, there was given to them a *strong assurance* of being heard in the special prayer then and there offered.



PRAYER-MEETING HILL, ONGOLE.

The answer came after the lapse of twelve years: Rev. John E. Clough, the "missionary for Ongole," arrived at Nellore in company with Dr. Jewett.

Every department of missionary labor was carried forward with vigor, and the seed yielded affluent harvests. New out-stations were opened, and the people from villages near and remote came and begged for teachers. A chapel was erected at Ongole, built of stone and laid in lime, at a cost of \$1,170, the whole, except \$125, being collected in the country. Mr. Clough wrote that within a year the people in more than eight hundred villages, within a circuit of forty miles around Ongole, had heard the gospel, had had the Scriptures offered them, and been entreated to repent, believe, and be saved. The word of God had free course. In a thousand villages Christ was preached, and converts, more and more, were added to the Lord. The whole number baptized in the Telugu Mission to Dec. 31, 1876, was 4,394.

Then came the dark days of the famine, in the course of which nearly 400 Telugu Chris-



tians died. The missionary work in some of its departments was suspended, and the efforts of the brethren were turned as far as possible to the saving of life. They were made the almoners of the government; and in superintending public works, undertaken to give employment to the starving people, they gained new access to many hundreds of minds, and influence over them. It was thought best for a time to use the greatest caution in giving encouragement under such circumstances to those who professed conversion and requested baptism, lest they should seek to be recognized among the disciples for mercenary motives. Hence for eighteen months none were received to the church.

After the famine was nearly over, during which he had baptized none for fear the poor people would ask for baptism from improper motives, Dr. Clough sent word to all his native preachers to bring their candidates for baptism to a point on the Gundalacuma River, north of Ongole. When he reached there, he found 6,000 persons were gathered. He stationed each one of his 40 native preachers under a tree, and told them to gather their converts about them and proceed to examine them for baptism, making a list of those who were thought suitable to be received. Dr. Clough himself went from place to place, superintending the whole examination. After all were examined, it was found that more than 3,600 had been received, and their names placed upon the list. About 800 were baptized the first day.

At that point the government road crosses the river by a ford. The banks of the river are high, and an inclined way for the road had been made, beginning quite a distance back from the bank, and descending gradually to the bed of the river. At this particular time the water in the river was high; and, while the current rushed by outside, there was a calm eddy of water which flowed up over the road to a considerable distance, making a natural baptistery. On the second day two clerks were stationed, one on each side of the bank above the road, with the list of the accepted candidates.

Then two native preachers descended into the water to a sufficient depth, a name was called out by each clerk, and the person whose name was called went down into the water to the preacher. The formula of baptism was repeated in each case, and they were baptized. So the administration of the ordinance went on, from an early hour in the morning of July 3, 1878, until about nine o'clock. When the two preachers became tired, two others were sent in their places. The administration of baptism was suspended during the heated hours in the middle of the day. About three or four o'clock it was resumed in the same manner, and continued until 2,222 were baptized, concluding about seven in the evening. The whole time occupied in the baptism was about ten hours, and only two native preachers officiated at a time. There were six in all relieving each other as those who were acting became weary. Dr. Clough baptized none himself. So this great event was concluded, the largest number baptized on profession of their faith in Christ on one day since the day of Pentecost. All was done decently and in order; and the manner in which this large number was baptized proves that not only could 3,000, but even twice 3,000, be baptized in a day with perfect order and propriety if the Lord should ever give such a blessing to his people.

Between June 15 and Sept. 17, 1878, 9,147 were baptized. On Dec. 28, 1890, 1,671 were baptized at Ongole. In connection with a visit made to the missions in 1890-91, by Dr. H. C. Mabie, one of the secretaries of the Union, he and his companion, Dr. Waterman, while guests of Dr. Clough, baptized about 700, brought in by the native preachers in the course of three days. Several thousands at various stations were added within a few months,—3,000 within three weeks on the Cumbum field.



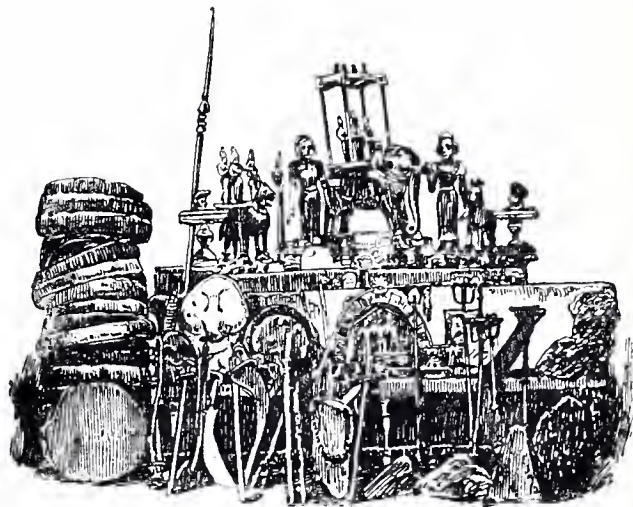






The remarkable revival has continued to the present time. The number of converts among the Telugus is now nearly 50,000. "The Lone Star," so long an almost hopeless field, is now accepted as one of the wonders of the modern missionary enterprise. The converts have remained remarkably steadfast, and are growing in education, intelligence, and self-dependence. The Ongole field, which witnessed such wonderful displays of divine grace, has been divided into nine, each with its central station and missionary family. Other new stations have also been established, the school work advanced, and the work is rapidly extending.

The rapid growth and present state of the Telugu Mission throw a great responsibility on the Baptists of America. The thousands of converts recently won from heathenism, and the thousands who are coming to the gospel every year, must be trained and taught how to become an orderly and independent Christian community. Their children must be educated, a strong and able native ministry raised up, and the work so wonderfully blessed be carried on to a glorious consummation. For this we must pray and give.



COLLECTION OF HINDOO GODS.

### STATIONS IN THE TELUGU MISSION.

NELLORE, in Madras Presidency, is on the river Pennar, 15 miles from the sea and 100 miles north of Madras. It has a population of 27,505. A railway connects Nellore with Madras.

ONGOLE (Ongóle) is 181 miles north from Madras and 10 miles from the sea. It is built in a crescent around the base of a high hill, and has 9,200 inhabitants.

RAMAPATAM (accents on first and last syllables) is a small town on the Bay of Bengal, between Nellore and Ongole. It is the seat of the Brownson Telugu Theological Seminary, and is on the Buckingham Canal.

SECUNDERBAD, the headquarters of the British forces in the Nizam's dominions, is 3 miles north of Hyderabad, the largest Mohammedan city of India, and, next to Constantinople, the largest in the world, having a population of 263,005. Secunderabad is 358 miles north-west of Madras. Population, exclusive of garrison, about 50,000.

KURNOOL (Koornool) is on the Tungabhadra River, 110 miles south-west from Hyderabad, and is the centre of a large Telugu population. It has 20,329 inhabitants.

MADRAS (Mă-drás), on the Bay of Bengal, is the capital of the Presidency of Madras. It has only an artificial harbor, yet there is an extensive commerce. The country about Madras is fine. Population in 1872, 397,552; in 1881, 405,848.

HANAMACONDA (Hún-ŭ-mŭ-kōnda) is 86 miles north-east of Secunderabad. It is an important railway station and political centre of the Nizam's dominions. The population is about 8,000.

CUMBUM is about 60 miles west of Ongole. Its "tank" or artificial reservoir is remarkably large and fine. There are 7,170 inhabitants.

VINUKONDA(Vi-nŭ-kōn-da) is on the new line of railway from Bellary to Guntur, about 65 miles north-west from Ongole. It has 5,000 or 6,000 inhabitants.

NURSARAVAPETTA is on the same railway, 55 miles north of Ongole.

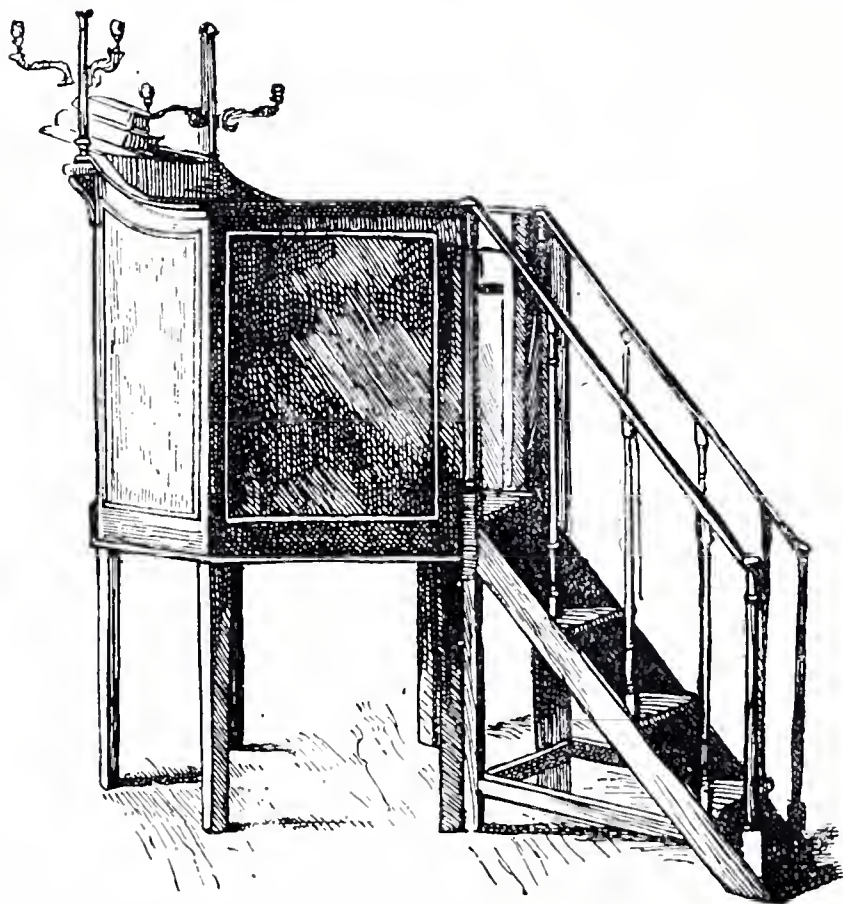
BAPATLA is fifty miles north-east from Ongole, and has 6,086 inhabitants.

UDAYAGIRI is a small town 60 miles north-west from Nellore.

PALMUR is a small town about half-way between Secunderabad and Kurnool.

NALGONDA is about 50 miles south-east of Secunderabad, in the centre of a dense Telugu population.

[NOTE.—The government spelling for East Indian names is adopted, except in the case of a few long familiar words. The pronunciation of letters will be as follows : *a* as in *father*; *e* as *a* long; *i* as *ee* in *feel*; *o* as in *mote*; *u* as *oo* in *fool*; *ö* as *e* in *her*, *ü* as in German *München*; *ai* as *i* in *ice*; *au* as *ow* in *how*; *b, d, f, j, l, m, n, p, r, s, th, t, v, w, z, ch*, as in English; *g* as in *garden*; *h* always pronounced except in *th, ph*, and *gh*; *gr*, an Oriental guttural; *gh*, another Oriental guttural; *y* as in *yard*. Vowels are lengthened by a circumflex. Letters are only doubled when there is a distinct repetition of the original sound. All the syllables of a word are usually accented equally.]



CAREY'S PULPIT.





ENTRANCE TO NINGPO RIVER.

### THE SIAMESE MISSION.

As no part of China was then open to the residence of foreigners, Rev. William Dean, the first American Baptist missionary to the Chinese, began work at Bangkok, Siam, in July, 1835. The mission in Siam has been continued to the present time, but has not been fruitful in conversions. It is, however, of importance, especially on account of the growing power of the Chinese in that country.

SIAM contains about 310,000 square miles, and has a population of 5,750,000. The king is one of the most progressive monarchs of Asia, and has decreed religious liberty to all within his dominions. He holds the sovereignty of large territories in the Laos country, but has little direct control over the people. Siam is a very rich and fertile country, but the people are indolent. The Chinese are in the country in large numbers, and hold in their hands the most important industries. The religion is Buddhism in its purest forms.

BANGKOK, the capital of Siam, is on the Menam River, 20 miles from its mouth. Many of the houses are built on rafts on the river, one-third of the population of the city being said to be afloat. There are extensive manufactures, and the city has a large export trade. The population numbers about 500,000, the most of whom are Siamese, one-third Chinese, and the balance Malays, Burmans, Laos, etc.

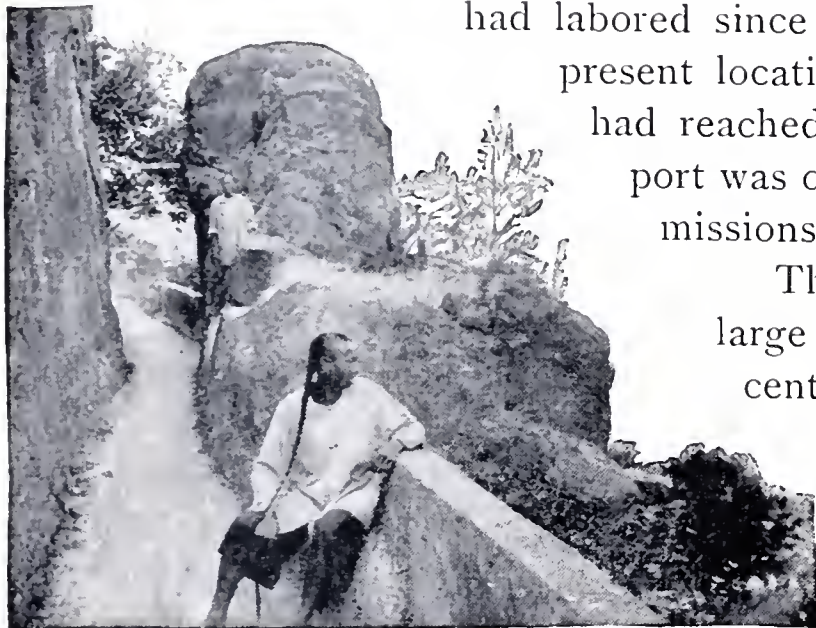
### MISSIONS IN CHINA.

China is the largest empire in the world, containing more than 4,000,000 square miles and nearly 400,000,000 people, or about one-quarter of the population of the world. The Chinese are conservative, industrious, and proud. Their religion is a mixture of Confucianism, Taouism, and Buddhism; but the religion that has the strongest hold upon their affections and life is the worship of ancestors and the fear of the spirits of earth and air, or *Feng-Shui*. The conversion of the Chinese to Christianity is a slow process; but they are stable and even efficient, when once converted. All the Chinese read one written language, but



there are numerous spoken dialects in Southern China. All the people in the north part of China proper speak one dialect, the Mandarin. The people of the south have seemed more accessible to the gospel in the past, both in the Baptist and in other missions; but of late, in many places in Central China, many converts have been gathered.

Rev. J. L. Shuck opened the first American Baptist mission in China at the Portuguese settlement at Macao, Sept. 17, 1836, but afterward removed to Hongkong, and later to Canton. After Hongkong was ceded to the English, in August, 1842, Mr. Dean removed there; and a church was organized the following year, which still exists. Rev. J. W. Johnson arrived at Hongkong in 1847, and Rev. William Ashmore in 1857, removing from Bangkok, where he had labored since 1851. The mission was removed to Swatow, its present location, in 1859. Rev. J. R. Goddard (senior), who had reached Bangkok in 1840, removed to Ningpo when that port was opened in 1842; and so the chief centres of the missions in China were established.



AN OUTLOOK IN SWATOW COMPOUND.

The Southern China Mission, while covering a large territory, has been carried on from Swatow as a centre. Evangelization has been made prominent. Under the labors of Drs. Ashmore and S. B. Partridge and other younger men, the work has become widely extended. A strong force of native workers of both men and women has been raised up. New stations are now being opened in the interior, especially among the

Hakkas, or highland people. Rev. George Campbell has been the pioneer among this people, having travelled extensively among them. They stand high in literary attainments according to Chinese ideas, and are a people of great force of character. Their women do not bind their feet, as is customary in other parts of China.

The Eastern China Mission was inaugurated on the opening of the port of Ningpo in 1842. Rev. Josiah Goddard and D. G. MacGowan, M.D., were the first to enter the field. The former translated large portions of the Scriptures. The latter established a hospital. The work extended to the island of Chusan. In 1847 Rev. E. C. Lord joined the mission, laboring for twenty years. In 1854 Rev. M. J. Knowlton arrived, and continued in efficient labor until his lamented death in 1874. The mission has spread to Hangchau, Huchau, Shaohing, and Kinhwa. At Shaohing a school for the training of native preachers has been opened.

The mission in Szchuan, the most western province of China, was opened in 1889 by Rev. William M. Upcraft, who had already spent several years in China in the work of Bible distribution. He was accompanied by Mr. George Warner. They established their headquarters at Sui-chau-fu, commonly called Sui-fu, on the Upper Yangtse River. The people of that province are found to be less prejudiced against foreigners than those nearer the coast, and the prospects of the mission are very hopeful. A church has already been formed, composed of about a dozen members, and the mission lately re-enforced by six new missionaries.

One-half the heathen world is in the Chinese Empire; and, in proportion to its importance and probable influence on the nations of the East, American Baptists, as well as others, may well greatly extend their operations there, as divine providence opens the way.





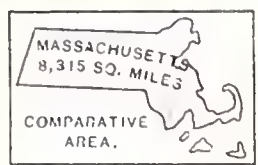




# CHINA

SCALE OF MILES

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Stations of the A. B. M. U. in this type, Swatow  
The China Inland Missions are underscored.  
A. American Board (Congregational).  
B. Baptist Mission Soc'y, London. BS. Southern Bap't Convention  
M. Methodist, Wesleyan, Etc. P. Presbyterian.  
R. Reformed Dutch. L. London Missionary Society.  
C. Church Missionary Society. S. Society Propagation Gospel.  
E. Protestant Episcopal.



**STATIONS IN CHINA.**

NINGPO (accent on last syllable), province of Che-Kiang, one of the open ports of China, is on the river Yung, 12 miles from the sea. It has a population of about 200,000, and is surrounded by a fine and populous country. Junk-building is carried on, and there are extensive manufactures, and a large trade in salt, with considerable foreign commerce.

SWATOW (Swau-tów), province of Quang-tung, is a treaty port on the estuary of the Han River, 5 miles from the sea, 225 miles east from Canton and about 180 miles north-east from Hongkong. It has an active foreign commerce and large manufactories. Population, 30,000. The residences of our missionaries are at Kak-Chieh, opposite Swatow, across a channel about one mile wide.

SHAOHING (Zhow-shing), about 100 miles west from Ningpo, is a large city of about 150,000 inhabitants, in the midst of a fertile and populous country.

MUN KEU LIANG, among the Hakkas, is a village of 300 inhabitants, 60 miles west of Swatow.

KINHWA is a city of the second rank, about 250 miles south-west from Ningpo. Population, about 50,000.

HÜCHAU is a large city about 100 miles south-west of Shanghai, and a noted silk mart, with a population of 70,000.

SUI-CHAU-FU (or Sui-fu) is a large city on the Yangtze River in Sz-Chuan, the most western province of China, with a population of 40,000,000.

KAYIN is an important city and a political centre in the country of "Hakkas," or highlanders of Quang-tung province, north-west of Swatow.



DRAGON TILE, MING TOMBS, NANKING.





APPROACH TO NAGASAKI, PAPPENBERG.

### THE JAPANESE MISSION.

Japan, "The Sunrise Kingdom," is said to comprise 3,850 islands, with an area of 147,000 square miles. The population is 40,072,000. It is the most progressive nation of Asia. Education is general, and a larger proportion of the people of Japan can read than in any other country in the world. They are ready to receive Western ideas, and buy and read the Bible and Christian books with avidity, but as yet chiefly from curiosity. A constitutional form of government was adopted in 1890. The religions of the country are Shintoism and Buddhism, but all religions are placed on an equality as to privileges in the empire.

The first Baptist missionary in Japan was Rev. Jonathan Goble, who labored there a few years previous to 1872, under the auspices of the American Baptist Free Mission Society. The mission was transferred to the American Baptist Missionary Union in 1872, and Rev. Nathan Brown, D.D., was associated with Mr. Goble as the first missionary of the Union to Japan. They arrived in Yokohama in February, 1873, just at the time the edict against Christianity was formally abrogated.

Mr. Goble's connection with the mission closed before the end of the year; but his life in Japan is noteworthy, as furnishing one of the most striking illustrations of the secular benefits conferred by missionary work, through the invention by him of the jinrikisha, or "man-power carriage," which is now in universal use in Japan and in the coast cities of China. Its use is even extending over into Burma and India. It is stated that the annual revenue of the Japanese government from the jinrikisha licenses is much more than the cost of all the missions in the empire.

Rev. J. H. Arthur and his wife joined the mission in October, 1873; and before the close of the year a church was organized, with eight members. Mr. Arthur labored with great zeal and success, until in 1877 he was compelled to return to America by the failure of his health, and died in Oakland, Cal., December 9. His death was a great blow to the mission. In spite of his age, Dr. Brown rapidly acquired an accurate knowledge of Japanese, and made







Stations of the A. B. M. U. in this type, Yokohama  
A. American Board (Congregational).  
M. Methodist Episcopal.  
P. Presbyterian.  
R. Reformed Dutch of America.  
E. Protestant Episcopal.  
C. Church Missionary Society (London).  
L. London Missionary Society.  
B. S. Southern Baptist.

# JAPAN & KOREA

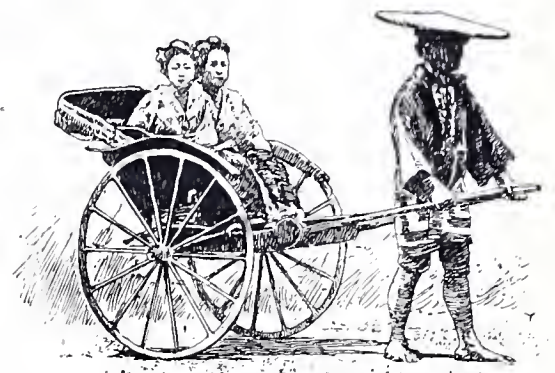


Longitude 126 131 East from 138 Greenwich 142



the first translation of the New Testament in that language, as he had before into Assamese. His Japanese Testament is still regarded as remarkably accurate and idiomatic.

Miss Anna H. Kidder, who went to Japan in 1875, established a school for girls in Tokyo, which now occupies the Sarah Curtis Home, erected by the Baptist Women of Maine as a memorial of one of their number. This has its counterpart in Yokohama in the Mary L. Colby Home, built by the generous gift of Mrs. Colby of Newton Centre, Mass. Two similar schools of more recent origin are in operation at Sendai and at Chofu. These girls' schools are wielding a powerful influence in forming a chaste and noble standard of womanhood for Japan.



THE JINRIKISHA.

The Baptist Mission in Japan has not added so many to the membership of its churches as other missions, but it has been built with care, and is largely free from the undue independence and disquieting restlessness which disturb the missions of some other churches. The year 1891, which witnessed a positive decline in some branches of mission work in Japan, was the best year for our Baptist Mission, 246 having been added to the churches. Although there are drawbacks to our work there peculiar to the stage through which the country is passing, and especially due to the state of its treaty relations which loudly call for readjustment, it is one of the most encouraging mission fields in the world.

### STATIONS IN JAPAN.

YOKOHAMA is the most important port of Japan, on the west shore of Yeddo Bay, 17 miles south of Tokyo. The city is of a European appearance, and has more than half the foreign trade of the empire. The population numbers 139,058, of whom 3,010 are Chinese and 870 Europeans and Americans.

TOKYO (Tó-kee-yo), the capital of the Japanese Empire, is on both sides of the Ogara River at its mouth, and has a larger area than any European or American capital, comprising about 60 square miles. The population numbers 1,400,000. It is the seat of the Imperial University, with nearly one hundred instructors, and has a large number of schools.

KOBE is the foreign settlement of the city of Hiogo on the "Inland Sea." It is well built, has a fine harbor, and a large tea trade. The population of Hiogo and Kobe is 117,000.

SENDAI is the next important city in the north of Japan. It has 85,600 inhabitants and a railroad to Tokyo.

SHIMONOSEKI is a city of 33,725 population on the strait which connects the Inland Sea with the Yellow Sea. It has a large commerce. It is the port for Chofu.

MORIOKA is about 100 miles north of Sendai, with which it is connected by railroad, and has 32,646 population.

NEMURO is in the eastern part of Yesso, the most northern of the large islands of Japan. It has 8,000 people.

OSAKA is the second largest city in Japan, having nearly 1,000,000 inhabitants, and is a little east of Kobe on the railroad to Yokohama.





LIVINGSTONE FALLS.

## THE CONGO MISSION.

Africa is called "The Dark Continent" because so much of its territory has until recently been shut up from the knowledge of the civilized world. The Congo Valley contains 1,300,000 square miles, or one-tenth of Africa, and an estimated population of 39,000,000. From above the Livingstone Falls it is easily accessible to commerce and civilization. The people are untouched by the influences of Christianity, and offer a vast and needy field for missionary work. Their religious condition is fetichism of the lowest grade. The whole of the Congo Valley is now freely open to missionary operations, according to the treaty of Berlin.

Mr. Henry M. Stanley reached Boma, near the mouth of the Congo, Aug. 7, 1877, 999 days after leaving Zanzibar, on the east coast. In a few months after the tidings of his long and perilous journey "through the Dark Continent" reached England the Lord stirred the hearts of a few of his servants to attempt the evangelization of the immense regions now for the first time opened to the knowledge of the civilized world. Rev. A. Tilly, of Cardiff, was the first secretary of the mission. These friends banded together, and acted as the council of the mission until Oct. 8, 1880, when the responsible management was given into the hands of Dr. and Mrs. H. Grattan Guinness of London, the others continuing to act as council of conference.

The first missionary of the Livingstone Inland Mission, Henry Craven, sailed from Liverpool for the Congo in January, 1878. In June two more, Messrs. Telford and Johnson, followed; and "Cardiff station," named for the place where the enterprise had its origin, was established a few miles below the Yellala Falls. Palabala, on the south side of the river, was soon afterward selected as the second station; and here Mr. James Telford died, and was buried in the first Christian grave on the Congo.

In February, 1883, a site for a station was secured at Leopoldville, Stanley Pool; and thus the chain of stations, six in number, completed from the coast to the head of Livingstone Falls. May 29 the stern paddle-wheel steamer "Henry Reed," intended for the navigation of the Upper Congo, was launched in London, and shipped *via* Rotterdam in November. The



vessel was so constructed as to be taken in pieces, and packed in five hundred small man-loads, for transportation from the coast to the Pool. It is 71 feet long, 10 feet beam, and 3 feet deep, with light draught. The whole of the hull of the "Henry Reed" had reached Stanley Pool early in April, 1884; and it was launched November 24 on the Pool, from which there is open to it a stretch of navigable water 6,000 miles in length, in the most fertile country on the globe, and inhabited by nearly 40,000,000 of human beings.

To this time 50 missionary agents, male and female, had been sent to the Congo, of whom 12 had died, and others left the service. The staff then consisted of 26 missionaries, of whom 3 were in England. The Congo language had been reduced to writing, a grammar and dictionary published, several hopeful converts gained, and 7 stations established, extending more than 700 miles into the interior. The whole expense of the mission to this time had been about \$150,000. This work was offered to the American Baptist Missionary Union in May, 1883; was accepted by the Society and Board of Managers at the Annual Meetings in Detroit, Mich., May 23 and 24, 1884, and by the Executive Committee, after a full conference with Mr. and Mrs. Guinness, Sept. 9, 1884.



Since the mission on the Congo was assumed by the Missionary Union, it has been thoroughly reorganized, all the stations rebuilt, and four new stations established. At Banza Manteke in 1886, after seven years' labor, more than one thousand people at one time abandoned their fetich worship, and professed to be followers of Christ, so that Mr. Richards, the missionary, could say, "Banza Manteke is more Christian than any place I am acquainted with." There is now at that station a school for the training of native preachers and evangelists. At Lukunga also the work has made great progress, and the gospel has spread into all the country about. There are converts at every station. In 1891 about sixty at Bolengi near the equator left their heathenism and professed Christianity, and the promise for the future is exceedingly bright on all the field.

It is the firm conviction of many who have made a special study of the world, with reference to missionary work, that all things being considered, country and climate, races and religion, the Congo Valley affords the grandest opportunity for fresh missionary enterprise which the world has to offer to-day. Looking the whole world over, seeing the evangelized portions, it is certain that the opening for new missionary work in the Congo Valley is the grandest which can ever be offered to the Christians of the world. The Congo Valley once occupied by Christian missions, the world has not left so vast and needy a territory, so rich and fair a country, such vigorous and increasing peoples. Without doubt Africa is to see a great and splendid development in the near future. The fairest regions of this goodly heritage are open before the Congo Mission.

#### STATIONS ON THE CONGO.

MUKIMVIKA is at the mouth of the Congo River, on the south side. As it is a healthful place, it is resorted to as a sanitarium by missionaries from the interior.

PALABALA is 110 miles from the mouth of the Congo River. For a healthful location the station is placed 12 miles back from the south bank of the river.

BANZA MANTEKE (short ě) is 40 miles beyond Palabala, and has a fine location in a fertile and populous country.

LUKUNGA is 69 miles above Banza Manteke, between that station and Stanley Pool.

LEOPOLDVILLE, at the head of Livingstone Falls, on Stanley Pool, is destined to become a place of great importance in the growth of the Congo Valley in commerce and civilization.

BWEMBA is in the populous district of Chumbiri on the east bank of the Congo, 170 miles above Stanley Pool, and just below the marshy regions of the great central valley.

BOLENGI is on the left bank of the Congo River at the lower crossing of the equator, among a numerous and very vigorous tribe of people called the Balolo. The language of this people is spoken over an extensive territory in the great southern bend of the Congo.

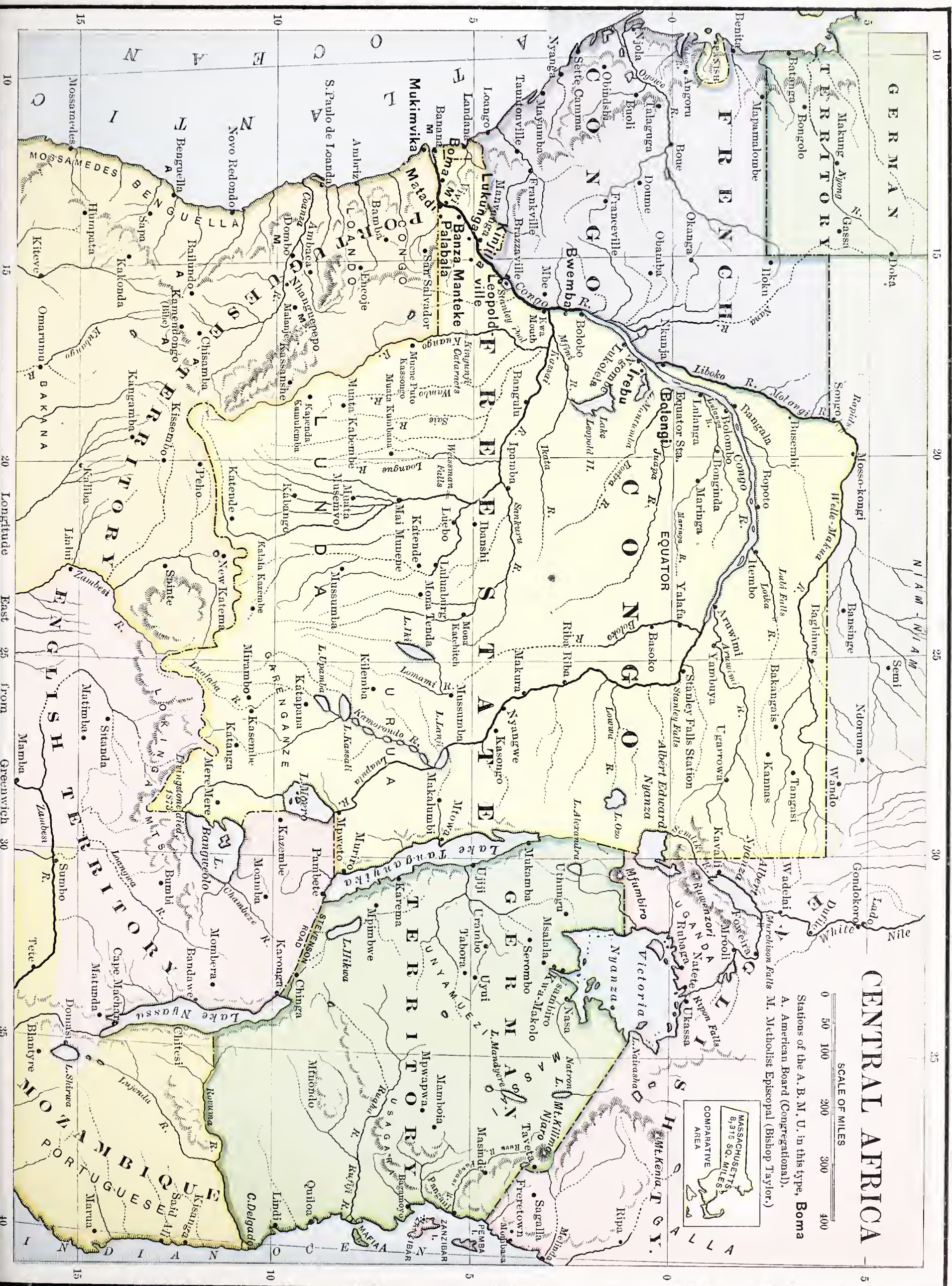
KINJILA is 70 miles south-west of Leopoldville, on the road to Lukunga.

IREBU is 60 miles below Bolengi, and at the entrance of the stream connecting with Lake Mantumba.

MATADI is at the head of navigation on the Lower Congo, and is the starting-point for the railroad now being built to Stanley Pool. The river is navigable to this point for ocean vessels.







# CENTRAL AFRICA

SCALE OF MILES  
0 50 100 200 300 400

Stations of the A. B. M. U. in this type, Boma  
A. American Board (Congregational).  
M. Methodist Episcopal (Bishop Taylor).



MASSACHUSETTS  
8,315 SQ. MILES  
COMPARATIVE  
AREA





## THE MISSION IN FRANCE.

In 1832 Professor Irah Chase was authorized by the Board of the Baptist Convention to go to France and organize Baptist mission work there. He took with him Rev. J. C. Rostan, who opened a place of worship, but died in 1833. In 1834 Rev. Isaac Wilmarth arrived, and a church of six members was organized May 10, 1835. Rev. Erastus Willard and Rev. David N. Sheldon went to France this same year; but no American missionaries have been sent since 1856, the work being conducted wholly by natives of France. Among these may be mentioned Rev. Victor Lepoids, who labored with untiring faithfulness in Paris for many years; Rev. J. B. Cretin, who has done a great work in spreading the knowledge of Baptist principles among the French by means of the numerous tracts he has written and circulated; Rev. F. Vincent, who, besides his own labors, has given two able sons to the French Baptist ministry; Rev. Reuben Saillens, a Baptist, who was a leader in the McAll Mission for many years, but has now given himself wholly to work in Baptist lines; and others not less faithful.

Early Baptist work in France was carried on amid persecution. The brethren were imprisoned and fined. The columns of the Baptist Missionary Magazine were searched by the French authorities for evidence which would enable them to arrest the Baptist preachers, so that it became necessary to print the mission letters and reports with the names left blank. But now there is perfect freedom for Baptist work in France, and Baptist principles are growing in favor. Many members and preachers in the State churches are Baptists in their views, and a number of able and useful pastors have already joined the Baptist ranks. The year 1891 was the best year of the mission to that time. 378 were baptized, and at the end of the year there were 12 churches and 1,359 members. The prospects of the Baptist Mission in France are exceedingly bright.

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## THE MISSIONS IN GERMANY AND CENTRAL EUROPE.

April 22, 1834, seven persons were baptized at Hamburg by Professor Barnas Sears. The baptism was at night, as the law did not permit of the observance. One of this little company was Rev. John Gerard Oncken, who had previously labored under the auspices of the British Continental Society and the Edinburgh Bible Society. He entered the service of the American Baptist Convention Sept. 25, 1834, and became the father and apostle of Baptist work in Germany and Central Europe. The Baptists suffered much from persecution. Mr. Oncken was twice imprisoned for preaching the gospel, and others suffered in like manner. But the Baptist churches multiplied with great rapidity, and have been constantly gaining in strength and in freedom of worship. In Germany they are now practically without restriction; but in Austria and Hungary, in Roumania and Bulgaria, in Poland and Russia, where there are now many thousands of Baptists, great persecution is still endured. In Austria Baptists can only meet in private houses, and cards of invitation as to a private gathering must be sent out. In Russia Baptist preachers are exiled, and one whole church at Tiflis was arrested and summarily conducted to the Persian frontier. Another church, rather than endure the persecutions to which it was exposed, emigrated as a body to South America, the richer helping the poorer in the payment of their expenses.



In spite of all their trials the Baptists of Central Europe have grown wonderfully; and, although their ranks are constantly depleted by emigration to the United States and other countries, they continually increase, and are now found in every country and principality of Central Europe, from the Rhine to the Volga. There is a Baptist Publishing House at Hamburg, and a Baptist Theological Seminary which sends forth its students into all German-speaking countries. Because of the emigration mentioned above, because of the persecutions, because the most of the Baptists in Central Europe are from the poorer classes, they still need the help of their brethren in America.

### THE MISSIONS IN SWEDEN, NORWAY, AND FINLAND.

In 1834 a young Swedish sailor, Mr. Frederick O. Nilson, was converted in the United States, and in 1839 went to Sweden to labor as a missionary in his native land. In 1844 another Swedish sailor, Mr. G. W. Schroeder, was baptized in the Mariners' Baptist Church, New York City, and went to Sweden in 1845, being the first Baptist in that country. Through his influence Mr. Nilson was led to Baptist views. He was baptized by Mr. Oncken in Hamburg in 1847, and the first Baptist church in Sweden was organized by him Sept. 21, 1848. Mr. Nilson was arrested in 1849, and forbidden to preach. He was again arrested in 1851, and banished from the country; but he left behind him 56 Baptist believers. Rev. Andreas Wiberg, a talented and scholarly priest of the Lutheran Church, was converted, and was baptized in Copenhagen by Mr. Nilson in 1852. Two gentlemen from Stockholm went to Hamburg, and were baptized by Mr. Oncken in 1854; and Mr. Wiberg was called back from America in 1855, and began the Baptist missionary work there, which has now grown to such large proportions. A theological seminary for the training of preachers for the growing churches was founded in 1866, under Rev. Knut O. Broady, which has been of inestimable service to the Baptist cause in Sweden and among Swedish people all over the world. Its graduates number more than 200, and are laboring in Sweden, Norway, Finland, Spain, Russia, America, China, and Africa. The persecutions from which the early Baptists in Sweden suffered so severely have largely passed away, and the Baptist name is becoming known and honored in the country. The Swedish Baptists are generally poor, and still need to be aided from this country; but they have given and labored heroically for their work in their own



BETHEL SEMINARY, STOCKHOLM.

country, and are also doing much to send the gospel to other peoples. Their rapid growth in numbers is matched by their spirituality and aggressiveness in the work of Christ everywhere. The present membership is about 36,150.



## THE MISSION IN SPAIN.

The American Baptist Mission in Spain began in 1870, when Professor W. I. Knapp opened places for preaching the pure gospel at Madrid, Barcelona, Alicante, La Scala, Valencia, Linares, and Alcoy. The first Baptist church was organized in Madrid, Aug. 10, 1870, with 33 members, and within two years there were churches at Alicante and Valencia. The early progress of the mission was rapid and encouraging; but, Mr. Knapp having left the country in 1876, it became disorganized by the intolerant persecutions of the government, the native pastors became discouraged, some proved faithless, and of this promising work little trace now remains.

The mission in Spain has taken a new lease of life under the labors of Rev. Eric Lund, of Sweden, at Barcelona, since 1882. He was joined in 1887 by Rev. Manuel C. Marin, a native of Spain, who graduated at Colby University in Maine and at Newton Theological Institution; and under the faithful labors of these brethren there are encouraging signs that the dark night of Spanish superstition and intolerance will be lightened by the rays of the Sun of Righteousness.

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## INSTITUTIONS FOR HIGHER EDUCATION.

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### THE RANGOON BAPTIST COLLEGE, BURMA.

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### THE BROWNSON TELUGU THEOLOGICAL SEMINARY, RAMAPATAM, INDIA.

Rev. W. B. BOGGS, D.D., *President*, and a NATIVE FACULTY.

### THE AMERICAN BAPTIST MISSION COLLEGE, ONGOLE, INDIA.

Prof. L. E. MARTIN, M.A., *Principal*, Rev. O. R. MCKAY, and a NATIVE FACULTY.

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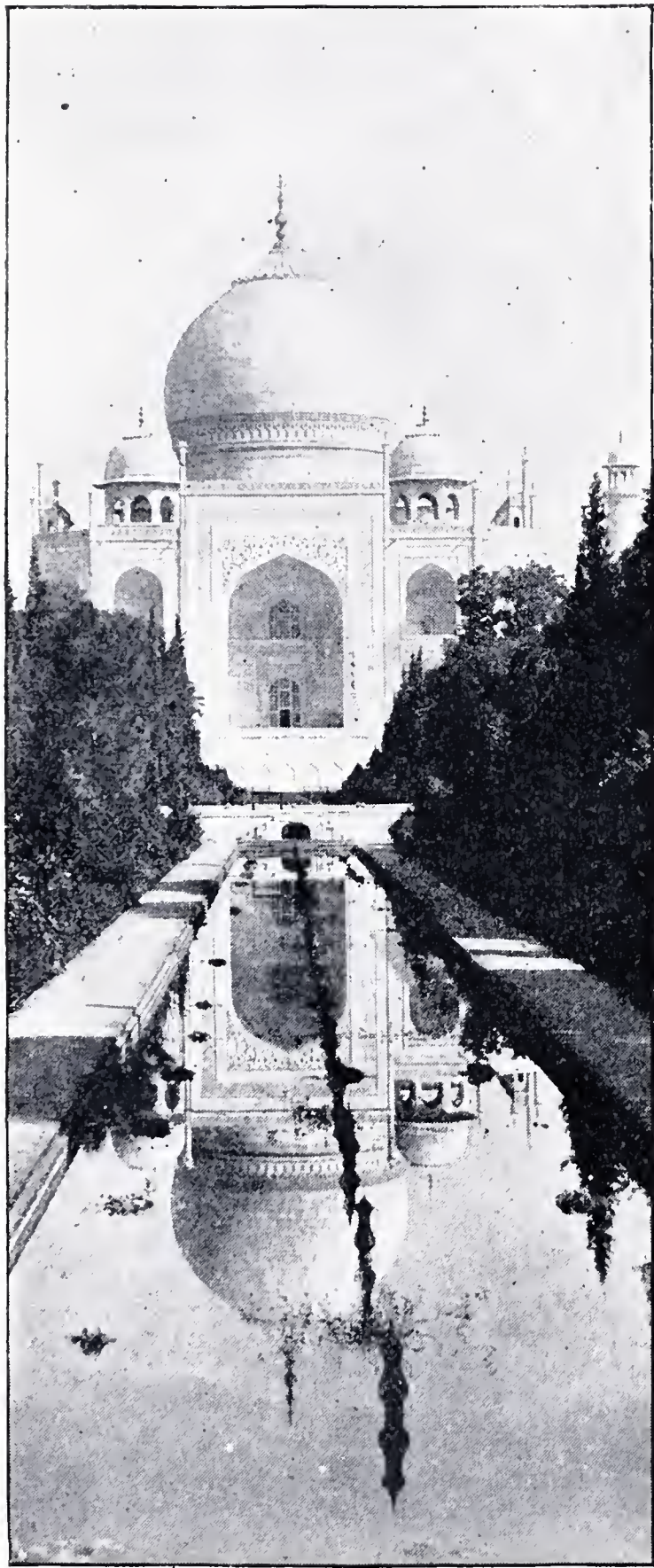
### BETHEL THEOLOGICAL SEMINARY, STOCKHOLM, SWEDEN.

Rev. K. O. BROADY, D.D., *President*. Rev. A. DRAKE.

### BAPTIST THEOLOGICAL SCHOOL, HAMBURG, GERMANY.

Rev. JOSEPH LEHMANN. Rev. J. G. FETZER.

## Woman's Work.



THE TAJ MAHAL.

We have learned from an old adage that we cannot tell it *all*, since it is "never done," but a glimpse through the record of the last twenty years shows so much of well defined organized effort that we may well pause for a thought of it. Two Societies having for their object, work by women, through women, for foreign missions, have this year attained their majority and entered their twenty-second year — The Woman's Baptist Foreign Missionary Society, with its headquarters in Boston ; and the Woman's Society of the West, with its headquarters in Chicago. Within a few years, two other Societies have been formed, one in California and one in Oregon.

For convenience, economy and efficiency, these societies determined from the first to act as auxiliary to the Missionary Union, with an individual work, rather than as an independent body with distinct interests. It was not desired that the women in our churches should lessen their gifts to the Union, of whose constituency they formed so large a part ; but that they should lay aside at least two cents a week, as an additional thank-offering, and an especial gift to their less fortunate sisters in heathen lands. It was believed that the work of the older Society would be broadened and rendered more effective by this step. The experience of the past twenty-one years has borne out this expectation. A careful comparison of statistics proves that, on the whole, funds have not, as some of our anxious friends feared, been diverted from the treasury of the Union to that of the Woman's Society. On the other hand, the Woman's Societies have gradually shouldered the burden of the school

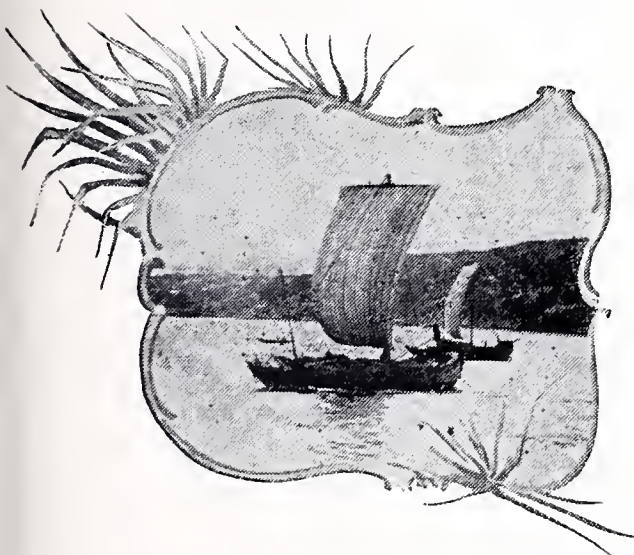
work ; they have aided enterprises for which the overtaxed resources of the Union were insufficient ; they have assumed the support, in some cases, of the widows of missionaries ; a home has been erected for the children of missionaries, and health resorts for missionaries



themselves; they have laid the foundations for the work of the future by instructing the young, scattering attractive missionary literature over the land, and they have done much to arouse an intelligent interest in the general cause.

With the regular publications, "The Helping Hand," "King's Messengers to Heathen Lands" and "The Monthly Foreign Letter" from workers on the field, with the Prayer Calendar, the carefully prepared "Studies in Baptist Missions" and the constantly increasing stream of leaflets adapted to all needs, surely no woman in our land need fail of an interest in foreign missions, through ignorance of foreign missions, and from the next generation we may well expect great things.

An enterprise which will be a lasting memorial to our Baptist women, is that of the Home for Children of Missionaries, established at Newton Centre in 1880; with the recent alterations the house will accommodate twenty-five children at a time, and the whole number who have found it truly a home since its opening is thirty-four. Many mothers have found that in leaving their children in the loving care of Mrs. McKinlay, the parting was far less hard than it otherwise must have been, and returning in after years have had earnest words of appreciation for the love and care given.



JAPANESE JUNK.

Another want which has long been felt is that of some suitable course of Bible study under one or more competent teachers, but it is only within two years that a plan has unfolded which includes within its scope several advantages, of which the study of the Scriptures is the most prominent. Within this time ten young ladies have been permitted to attend lectures at the Theological Institution at Newton Centre, Mass., and have derived untold benefit from the privilege. By vote of the trustees this arrangement is to be continued, and a way is thus opened for the acquisition of Bible knowledge on the part of all young women recommended by the Board of the Woman's Baptist Foreign Missionary Society. The Society of the West has opened a correspondence course in Christian Doctrines and Bible study which has already proved

helpful, and though it means work, yet it is labor well repaid to those faithfully following it.

Since its organization, the Woman's Baptist Foreign Missionary Society has supported on the field 92 missionaries and is now supporting 58 missionaries, 131 Bible women, 233 schools with 7660 pupils, amongst whom during the last year, 1891-92, 422 baptisms have been reported. The amount raised by this Society in its first year was \$9,172.63 in its twenty-first year the receipts were 93,511.23; the total receipts for the twenty-one years are \$1,141,179.32.

The Society of the West has supported 66 missionaries, and is now supporting 41 missionaries, 53 Bible women, 30 schools with 2234 pupils, with the report of 97 baptisms among them. The receipts for the twenty-one years are \$483,995.73. The Societies of California and Oregon have also made a worthy record; the former having undertaken the support successively of two missionary families.

The women of our churches have the history of the next twenty years of these Societies in their own hands. Would we have its record still more of achievement, we must ask great things remembering that we ask of a great God.

## MISSIONARIES AND STATISTICS.

MISSIONARIES BY STATIONS.		Date of Appoint-ment.	Native Preachers.	Churches.	Baptisms. 1891.	Members.	Schools.	Pupils.
<b>BURMA.</b>								
<b>1. Rangoon. — Begun 1813.</b>								
A. T. Rose and wife,	<i>Burman.</i>	1853	5	4	65	493	7	231
Mrs. E. L. Stevens,	"	1837						
*Miss E. F. McAllister,	"	1877						
*Miss M. E. Williams,	"	1884						
*Miss Ruth W. Ranney (in U. S.),	"	1884						
*Miss H. Phinney (in U. S.),	"	1885						
†Miss M. M. Côté, M. D. (in U. S.),	"	1888						
A. E. Seagrave and wife,	<i>Sgau Karen.</i>	1888	70	82	238	4,066	51	1,622
L. J. Denchfield and wife (in U. S.),	"	1882						
Mrs. J. H. Vinton,	"	1861						
D. L. Brayton,	<i>Pwo Karen.</i>	1837						
J. N. Cushing (and wife in U. S.),	<i>Shan.</i>	1866						
D. A. W. Smith and wife,	<i>Karen Theo. Sem.</i>	1863						76
E. B. Roach (and wife in U. S.),	<i>College.</i>	1887					1	82
D. C. Gilmore and wife,	"	1890						
*Miss Annie Hopkins,	<i>Eurasian Boys' School.</i>	1891						
*Mrs. Anna M. Bailey (in U. S.),	"	1889					1	
F. D. Phinney and wife (in U. S.),	<i>Supt. Press.</i>	1882						
<b>2. Maulmein. — 1827.</b>								
E. O. Stevens and wife,	<i>Burman.</i>	1865	8	4	18	326	8	436
Miss Susie E. Haswell,	"	1867						
*Miss S. B. Barrows,	"	1872						
*Miss Ellen E. Mitchell, M. D.,	"	1879						
*Miss Agnes Whitehead,	"	1884						
*Miss M. Elizabeth Carr,	"	1890						
Mrs. L. M. Haswell (in U. S.),	"	1859						
*Miss Martha Sheldon (in U. S.),	"	1876						
J. L. Bulkley and wife,	<i>Karen.</i>	1884	26	15	71	1,481	27	805
*Mrs. C. H. R. Elwell,	"	1872						
†Miss E. J. Taylor,	"	1888						
†Miss Naomi Garton (in U. S.),	"	1881						
W. F. Armstrong and wife (in Eng.),	<i>Eng. Ch. Telugus and Tamils.</i>	1884	2	1	5	69	1	40
*Miss Sarah R. Slater,	<i>Eurasian Home.</i>	1889					1	
<b>3. Tavoy. — 1828.</b>								
H. Morrow and wife,	<i>Burman.</i>	1876	2	1	14	14	1	70
	<i>Karen.</i>		14	23	26	998	21	623
<b>4. Bassein. — 1840.</b>								
E. Tribolet,	<i>Burman.</i>	1888	4	1	52	175	1	57
M. Jameson and wife (in U. S.),	"	1869						
B. P. Cross and wife,	<i>Sgau Karen.</i>	1872						
C. A. Nichols and wife (in U. S.),	"	1879	97	90	412	9,097	94	1,728
*Miss I. Watson,	"	1867						
†Miss A. B. Harris,	"	1887						
*Miss H. E. Hawkes,	"	1888						
†Miss Mary C. Fowler, M. D.	"	1890						
L. W. Cronkhite and wife (in U. S.),	<i>Pwo Karen.</i>	1881	24	28	149	1,447	22	595
†Miss S. J. Higby,	"	1876						
†Miss Lillian R. Black,	"	1891						
†Miss L. E. Tschirch (in U. S.),	"	1884						



MISSIONARIES BY STATIONS.		Date of Appointment.	Native Preachers.	Churches.	Baptisms. 1891.	Members.	Schools.	Pupils.
<b>5. Henzada. — 1853.</b>								
J. E. Cummings and wife,	<i>Burman.</i>	1887	6	3	6	154	4	177
*Miss Eva Squires,	"	1890						
W. I. Price and wife (in U. S.),	<i>Karen.</i>	1879	41	48	80	2,320	37	1,260
†Miss Bithia Wepf,	"	1887						
†Miss A. M. Modisett,	"	1891						
*Mrs. C. B. Thomas (in U. S.),	"	1850						
<b>6. Toungoo. — 1853.</b>								
H. P. Cochrane and wife,	<i>Burman.</i>	1888	5	1	17	86	2	102
E. B. Cross and wife,	<i>Paku Karen.</i>	1844	85	69	238	2,279	60	552
†Miss E. R. Simons,	"	1887						
†Miss F. E. Palmer (in U. S.),	"	1880						
Truman Johnson, M. D., and wife,	<i>Bghai Karen.</i>	1886	104	71	147	2,940	71	1,148
A. Bunker and wife (in U. S.),	"	1865						
†Miss E. O. Ambrose,	"	1878						
†Miss J. Anderson,	"	1888						
†Miss H. N. Eastman (in U. S.),	"	1872						
A. V. B. Crumb and wife,	<i>Red Karen.</i>	1876						
*Mrs. H. W. Mix,	<i>Shan.</i>	1879						
<b>7. Shwegyin. — 1853.</b>								
H. W. Hale and wife,	<i>Burman.</i>	1874	2	1	6	33		
E. J. Miller and wife,	<i>Karen.</i>	1888	30	35	65	1,631	14	380
Mrs. N. Harris (in U. S.),	"	1858						
<b>8. Prome. — 1854.</b>								
H. H. Tilbe and wife,	<i>Burman.</i>	1887	8	4	24	241	5	243
*Miss J. F. Stewart,	"	1889						
*Miss Z. A. Bunn (in U. S.),	"	1882						
<b>9. Thongze. — 1855.</b>								
Mrs. M. B. Ingalls,	<i>Burman.</i>	1851	5	2	9	270	3	160
*Miss Kate F. Evans (in U. S.),	"	1871						
<b>10. Tharrawaddy. — 1876.</b>								
W. C. Calder (in U. S.),	<i>Karen.</i>	1886	8	21	50	600	9	234
*Mrs. O. L. George (in U. S.),		1870						
*Miss J. M. Elwin (in U. S.),		1881						
<b>11. Bhamo. — 1877.</b>								
Ola Hanson and wife,		1890	4	1	23	78	3	67
W. W. Cochrane and wife,		1890						
W. H. Roberts and wife (in U. S.),		1878						
*Miss E. C. Stark,		1884						
<b>12. Maubin. — 1879.</b>								
Walter Bushell and wife,	<i>Pwo Karen.</i>	1878	12	17	60	761	8	283
*Miss C. E. Putnam,	"	1886						
*Miss Kate Knight,	"	1891						

MISSIONARIES BY STATIONS.		Date of Appointment.	Native Preachers.	Churches.	Baptisms. 1891.	Members.	Schools.	Pupils.
<b>13. Thatone. — 1880.</b>								
*Miss E. Lawrence,	<i>Karens.</i>	1873						
*Miss Ida M. Kushmore,	<i>Toungthoo.</i>	1891	2	1	2	20	1	41
<b>Mandalay. — 1886.</b>								
L. H. Mosier,	<i>Burman.</i>	1890	3	1	9	100	2	95
John McGuire and wife,	"	1891						
E. W. Kelly and wife (in U. S.),	"	1882						
†Mrs. H. W. Hancock,	"	1874						
*Miss A. M. Edmands,	"	1889						
*Miss Ellen E. Fay,	"	1889						
<b>15. Thayetmyo. — 1887.</b>								
A. E. Carson and wife,	<i>Chins.</i>	1886	4	3	15	84	2	44
<b>16. Myingyan. — 1887.</b>								
J. E. Case and wife,		1882	1	1	2	11	1	40
<b>17. Pegu. — 1887.</b>								
*Miss E. H. Payne (in U. S.),		1876	2	2	12	168	8	248
<b>18. Sagaing. — 1888.</b>								
F. P. Sutherland and wife,		1886	2	1	2	23		
W. H. S. Hascall and wife (in U. S.),		1872						
<b>19. Sandoway. — 1888.</b>								
F. H. Eveleth (and wife in U. S.)	<i>Burman.</i>	1873	5	2	8	57	1	25
W. F. Thomas and wife,	<i>Chins.</i>	1880	27	18	127	391	25	308
*Miss Melissa Aldrich,	"	1888						
*Miss Melissa Carr,	"	1890						
<b>20. Meiktila. — 1889.</b>								
John Packer and wife,		1872					1	22
<b>21. Thibaw. — 1890.</b>								
M. B. Kirkpatrick, M. D., and wife,	<i>Shans.</i>	1888	1		3	9	1	10
<b>22. Mone. — 1892.</b>								
W. C. Griggs, M. D., and wife,	<i>Shans.</i>	1890	1				1	
<b>23. Mogaung. — 1892.</b>								
George J. Geis (apptd.),		1892						
Total for Burma. Missionaries, 139,			610	550	1,936	30,253	491	11,607



MISSIONARIES BY STATIONS.		Date of Appointment.	Native Preachers.	Churches.	Baptisms. 1891.	Members.	Schools.	Pupils.
<b>ASSAM.</b>								
<b>24. Gauhati. — 1837.</b>								
C. E. Burdette and wife,	<i>Assamese.</i>	1883	3	4	68	436	12	452
A. A. Hallam and wife,	"	1891						
Mrs. M. R. Bronson (in U. S.),	"	1872						
<b>25. Nowgong. — 1841.</b>								
P. H. Moore and wife,	<i>Assamese.</i>	1879	6	2	13	52	14	265
P. E. Moore and wife,	"	1890						
B. J. Savage and wife (apptd.),	"	1889						
†Miss Laura A. Amy,	"	1890						
†Miss Nora M. Yates,	"	1891						
<b>26. Sibsagor. — 1841.</b>								
A. K. Gurney (and wife in U. S.),		1874	5	5	44	266	3	61
C. E. Petrick and wife,		1889						
<b>27. Tura. — 1876.</b>								
M. C. Mason and wife,	<i>Garó.</i>	1874	12	11	316	1,500	55	928
Wm. Dring and wife,	"	1890						
S. A. D. Boggs and wife,	"	1891						
E. G. Phillips and wife (in U. S.),	"	1874						
*Miss Ella C. Bond,	"	1885						
*Miss Stella H. Mason,	"	1888						
<b>28. Molung. — 1876.</b>								
E. W. Clark and wife,	<i>Naga.</i>	1868	2	3	1	70	8	155
<b>29. Kohima. — 1881.</b>								
S. W. Rivenburg and wife,	<i>Naga.</i>	1883		1		3		
<b>30. Wokha. — 1885.</b>								
W. E. Witter and wife (in U. S.),	<i>Naga.</i>	1883						
Total for Assam. Missionaries, 33.			28	26	441	2,327	92	1,861
<b>TELUGUS, INDIA.</b>								
<i>(Begun 1836.)</i>								
<b>31. Nellore. — 1840.</b>								
R. R. Williams and wife,		1873	9	4	28	646	7	217
David Downie and wife (in U. S.),		1873						
*Miss J. E. Wayte,		1884						
*Miss Ida Faye, M. D.,		1890						
*Miss Beatrice L. Slade,		1890						
<b>32. Ongole. — 1866.</b>								
J. Heinrichs and wife,		1888	43	16	2,140	21,329	225	2,430
L. E. Martin and wife,		1890						
O. R. McKay (and wife in U. S.),		1891						
J. E. Clough and wife (in U. S.),		1864						
†Mrs. Ellen M. Kelly,		1887						
†Miss Sarah Kelly,		1890						
†Miss Amelia G. Dessa,		1891						
†Miss E. Rauschenbusch (in U. S.),		1882						

MISSIONARIES BY STATIONS.		Date of Appointment.	Native Preachers.	Churches.	Baptisms. 1891.	Members.	Schools.	Pupils.
<b>33. Ramapatam. — 1869.</b>								
W. B. Boggs and wife,	<i>Theol Sem.</i>	1878	7	1	33	604	2	225
*Miss E. J. Cummings, M. D. (in U. S.),		1886						
<b>34. Secunderabad. — 1875.</b>								
R. Maplesden and wife,		1881	8	1	28	81	2	66
W. W. Campbell and wife (in U. S.),		1873						
<b>35. Kurnool. — 1876.</b>								
G. N. Thomssen and wife,		1881	2	3	91	337	5	54
<b>36. Madras. — 1878.</b>								
Charles Hadley and wife,		1890	7	2	16	134	10	33
W. H. Beeby (and wife in U. S.),		1891						
L. Jewett and wife (in U. S.),		1848						
D. H. Drake (in U. S.),		1873						
*Miss M. M. Day,		1878						
*Miss Johanna Schuff (in U. S.),		1887						
<b>37. Hanamaconda. — 1879.</b>								
P. M. Johnson and wife,		1890	3	1	11	47		
A. A. Newhall and wife (in U. S.),		1875						
<b>38. Cumbum. — 1882.</b>								
W. E. Boggs and wife,		1890	17	6	3,239	8,200	101	1,500
John Newcomb and wife (in U. S.),		1884						
†Miss E. A. Bergman,		1891						
†Miss Ida A. Skinner,		1891						
<b>39. Vinukonda. — 1883.</b>								
— — —			19	1	867	5,800	40	677
<b>40. Nursaravapetta. — 1883.</b>								
William Powell and wife,		1886	28	15	776	6,206	70	643
*Miss H. D. Newcombe,		1891						
<b>41. Bapatla. — 1883.</b>								
W. C. Owen and wife,		1891	32	17	218	2,546	46	600
Edwin Bullard and wife (in U. S.),		1870						
<b>42. Udayagiri. — 1885.</b>								
W. R. Manley and wife,		1879	11	2	175	772	20	302
J. F. Burditt and wife (in U. S.),		1881						
<b>43. Palmur. — 1885.</b>								
Elbert Chute and wife,		1882	10	2	105	431	3	105
*Miss Leoni Chute,		1887						
<b>44. Nalgonda. — 1890.</b>								
A. Friesen and wife,		1889	5	1	178	325	2	36
<b>45. Kanigiri. — 1892.</b>								
George H. Brock,		1891						
<b>46. Bangalore. — 1892.</b>								
John McLaurin and wife,		1869						
†Mrs. L. P. Pearce (Ootacamund),		1871						
Total for the Telugus. Missionaries, 52.			212	75	6,113	41,841	422	5,292



MISSIONARIES BY STATIONS.		Date of Appointment.	Native Preachers.	Churches.	Baptisms. 1891.	Members.	Schools.	Pupils.
CHINESE.								
47. Bangkok, Siam. — 1833.								
L. A. Eaton,		1882	1	1	2	13		
48. Ningpo. — 1843.								
J. R. Goddard (and wife in U. S.),		1867	15	7	25	281	16	209
J. S. Grant, M. D., and wife,		1889						
W. H. Cossum and wife,		1890						
S. P. Barchet, M. D., and wife (in U. S.),		1875						
†Miss Elizabeth Stewart,		1886						
†Miss H. L. Corbin,		1888						
†Miss Emily A. Parker,		1890						
*Mrs. L. A. Knowlton (in U. S.),		1853						
49. Swatow. — 1846.								
William Ashmore and wife,		1850	15	1	46	1,141	9	111
Wm. Ashmore, Jr., and wife,		1879						
John M. Foster and wife,		1887						
S. B. Partridge and wife (in U. S.),		1868						
†Mrs. A. K. Scott, M. D.,		1862						
†Miss Mary Dunwiddie,		1890						
§Miss Mary K. Scott,		1890						
†Miss A. M. Ross, M. D.,		1891						
†Miss C. H. Daniells, M. D. (in U. S.),		1878						
†Miss M. A. Buzzell (in U. S.),		1884						
50. Shaohing. — 1869.								
H. Jenkins and wife,		1859	7	3	1	54	1	11
L. A. Gould and wife,		1887						
51. Mun Keu Liang. — 1882.								
George Campbell and wife,	Hakkas.	1887	2	2		40	2	22
†Miss Elia Campbell,		1890						
52. Kinhwa. — 1883.								
Alfred Copp and wife,		1891	7	6	39	115	3	24
J. S. Adams and wife (in Eng.),		1883						
*Miss A. S. Young,		1888						
*Miss C. E. Righter,		1888						
53. Huchau. — 1886.								
G. L. Mason (and wife in U. S.),		1880	2	1		7	1	18
E. N. Fletcher and wife (apptd.),		1892						
54. Suichaufu. — 1889.								
William M. Upcraft,		1889	1					
George Warner and wife,		1889						
C. H. Finch, M. D., and wife,		1891						
Robert Wellwood and wife,		1891						
†Miss Emma Inveen,		1879						
*Miss Bessie G. Forbes,		1891						
55. Kayin. — 1890.								
W. H. Brodt,	Hakkas.	1891						
56. Jiopheng. — 1892.								
J. W. Carlin and wife,		1889						
Total for the Chinese. Missionaries, 52.			46	19	85	1,573	29	376

MISSIONARIES BY STATIONS.		Date of Appointment.	Native Preachers.	Churches.	Baptisms. 1891.	Members.	Schools.	Pupils.
JAPAN.								
57. Yokohama. — 1872.								
C. K. Harrington and wife,	1886	9	3	43	318	3	75	
F. G. Harrington and wife,	1887							
J. L. Dearing and wife,	1889							
A. A. Bennett and wife (in U. S.),	1879							
*Miss N. J. Wilson,	1887							
*Miss C. A. Converse,	1889							
*Miss Eva L. Rolman (in U. S.),	1885							
58. Tokyo. — 1874.								
T. P. Poate and wife,	1879	14	4	74	275	2	81	
C. H. D. Fisher and wife,	1882							
G. W. Taft,	1889							
J. C. Brand and wife,	1890							
*Miss A. H. Kidder,	1875							
*Miss M. A. Whitman,	1883							
*Miss A. M. Clagett,	1887							
§Miss L. A. Phillips,	1889							
59. Kobe. — 1881.								
H. H. Rhees and wife,	1878	3	2	43	230	2	42	
R. A. Thomson and wife,	1888							
*Miss Ella R. Church,	1888							
60. Sendai. — 1884.								
E. H. Jones and wife,	1884	3	2	43	230	1	10	
S. W. Hamblen and wife,	1889							
†Miss Lavinia Mead,	1887							
†Miss Nellie E. Fife (in U. S.),	1887							
61. Shimonoseki. — 1886.								
R. L. Halsey and wife,	1887	6	2	36	119	2	62	
T. E. Shoemaker and wife,	1889							
†Miss H. M. Browne,	1886							
†Miss Olive M. Blunt,	1890							
†Mrs. Ellen Sharland,	1890							
62. Morioka. — 1887.								
— — —		4	1	6	37			
63. Nemuro. — 1890.								
W. B. Parshley and wife,	1890	1	1	9	21	1	12	
Mrs. H. E. Carpenter,	1862							
Miss Louisa Cummings,	1889							
64. Osaka. — 1892.								
William Wynd,	1891							
J. H. Scott and wife (apptd.),	1892							
Total for Japan. Missionaries, 45.		36	13	146	1,056	6	165	



MISSIONARIES BY STATIONS.	Date of Appointment.	Native Preachers.	Churches.	Baptisms. 1891.	Members.	Schools.	Pupils
<b>AFRICA.</b>							
<b>65. Palabala. — 1878.</b>							
J. C. Hyde,	1889	5	1	1	18	4	24
Isaac Cadman,	1891						
Joseph Clark and wife (in Eng.),	1880						
† Miss L. C. Fleming (in U. S.),	1887						
<b>66. Banza Manteke. — 1879.</b>							
Henry Richards and wife,	1879	7	1	65	260	5	181
C. H. Harvey,	1880						
C. E. Ingham and wife (in Eng.),	1881						
Edwin Small, M. D. (and wife in Eng.),	1886						
<b>67. Matadi. — 1880.</b>							
Wm. A. Hall,	1888						
T. A. Leger and wife,	1891						
Thomas Hill,	1892						
<b>68. Lukunga. — 1882.</b>							
T. H. Hoste,	1884	8	4	219	410	16	614
† J. E. Ricketts and wife,	1885						
G. H. Jackson and wife (apptd.),	1892						
* Miss C. A. Howard,	1889						
† Miss N. A. Gordon,	1889						
* Mrs. Bella Claflin,	1890						
* Miss Bernice Royal (in U. S.),	1889						
<b>69. Mukimvika. — 1882.</b>							
W. M. Biggs,	1891		1	15	15		
C. B. Antidel (apptd.),	1892						
J. M. Lewis (in U. S.),	1887						
<b>70. Leopoldville. — 1883.</b>							
A. Sims, M. D.,	1882					1	54
F. C. Gleichman and wife,	1890						
J. H. Camp (Steamer "Henry Reed"),	1887						
<b>71. Bolengi — 1884.</b>							
C. B. Banks and wife,	1882		1	25	30	1	47
J. B. Murphy and wife (in Eng.),	1886						
<b>72. Bwemba. — 1889.</b>							
C. B. Glenesk and wife,	1884						
A. Billington (in Eng.),	1881						
<b>73. Kinjila. — 1890.</b>							
P. Frederickson (and wife in Europe),	1881		1	4	5	1	14
Christian Nelson and wife (apptd.),	1892						
<b>74. Irebu. — 1890.</b>							
C. G. Hartsock and wife,	1889					1	15
C. F. Raine,	1889						
Thomas Moody and wife,	1890						
Total for Africa. Missionaries, 46.		20	9	329	738	29	949
GRAND TOTAL. Missionaries, 417.		947	692	10,971	83,597	1,188	22,284

## Under Appointment.

John Dussman . . . . .	1891	S. A. Perrine and wife . . . . .	1892
Charles H. Tanner . . . . .	1891	P. B. Guernsey . . . . .	1892
W. E. Story and wife . . . . .	1891	W. A. Stanton . . . . .	1892
*Miss B. E. Gardner . . . . .	1891	W. E. Hopkins and wife . . . . .	1892
*Miss Jennie V. Smith . . . . .	1891	C. B. Antisdel . . . . .	1892
F. P. Haggard and wife . . . . .	1892	A. C. Fuller . . . . .	1892
George E. Whitman . . . . .	1892	A. H. Curtis . . . . .	1892
J. S. Timpany, M. D. . . . .	1892	F. R. Swartwout . . . . .	1892
T. P. Dudley, Jr. . . . .	1892	C. R. Marsh . . . . .	1892
I. S. Hankins . . . . .	1892	† Miss Annie S. Puzzell . . . . .	1892
D. S. Bagshaw . . . . .	1892	*Miss Mary D. Faye . . . . .	1892
Wheeler Boggess . . . . .	1892	*Miss Susan I. Kurtz . . . . .	1892
W. S. Davis and wife . . . . .	1892	Miss Lucy H. Booker . . . . .	1892
W. F. Gray and wife . . . . .	1892		

\* Supported by the Woman's Baptist Foreign Missionary Society.

† Supported by the Woman's Baptist Foreign Missionary Society of the West.

‡ Supported by the Woman's Baptist Foreign Missionary Society of Oregon.

§ Supported by the Woman's Baptist Foreign Missionary Society of California.

|| Independent Mission, supported by Mrs. Carpenter.

¶ In co-operation with the General Missionary Association.

## MISSIONS IN EUROPE.

(Carried on by Natives of the respective Countries.)

	Ministers.	Churches.	Baptisms.	Members.
SWEDEN . . . . .	592	532	3,617	36,150
GERMANY . . . . .	306	124	2,242	25,836
RUSSIA . . . . .	72	50	931	12,544
FINLAND . . . . .	10	21	152	1,329
DENMARK . . . . .	68	25	253	2,966
FRANCE . . . . .	34	12	378	1,359
SPAIN . . . . .	5	3	5	100
Total . . . . .	965	734	6,354	76,039

## GENERAL SUMMARY.

Stations . . . . .	74	Churches . . . . .	1,459
Missionaries . . . . .	417	Baptisms in 1891 . . . . .	18,549
Native Pastors and Helpers . . . . .	2,030	Members . . . . .	163,881



# FOREIGN MISSIONARY SOCIETIES OF THE EVANGELICAL CHURCHES OF THE UNITED STATES, 1890-91.

SOCIETIES	Prim'al Stations.	Out-stations.	American Missionaries.		Native Laborers.	Churches.	Communicants.	Added last year.	Schools.	Under Instruction.	Native Contributions in Dollars.	Contributions in U. S.
			Male.	Female.								
American Board	97	1,136	201	337	2,648	410	38,226	3,554	1,116	46,403	\$115,530	\$824,325
Presbyterian Board, North	108	651	250	348	1,421	377	28,494	2,875	605	27,813	49,423	942,690
Presbyterian Board, South	20	98	47	53	50	35	2,072	.	16	855	2,850	112,951
Reformed Church of America, (Dutch)	15	166	23	38	314	53	5,214	489	157	5,210	7,648	116,265
United Presbyterian Board	16	185	29	49	519	39	9,832	725	252	10,480	30,695	148,123
Cumberland Presb. Church	3	3	6	12	19	11	632	63	4	298	1,812	22,259
Reformed Presb. Church	3	8	6	12	40	3	248	10	36	740	.	19,613
Asso. Ref. Synod in the South	5	6	2	1	7	10	235	24	4	65	300	4,975
Reformed Church of the U. S., German	8	9	3	6	19	11	1,630	126	24	722	2,079	18,000
Ref. Presb. Gen. Synod	3	8	1	1	20	3	57	29	2	30	40	6,000
Baptist Missionary Union 1	68	1,322	145	233	1,377	744	90,225	9,752	1,038	20,107	72,007	472,174
Baptist Southern Convention	39	147	40	57	66	67	2,377	361	22	823	2,157	113,522
Free Baptists	7	5	9	18	180	11	805	136	100	3,472	260	22,646
Seventh Day Baptists	1	1	2	4	14	1	32	4	4	70	6	4,655
German Baptist Brethren (Tunkers)	5	.	.	.	17	.	139	19	4	.	21	2,432
Methodist Episcopal Church 1	60	260	184	314	2,398	334	35,207	5,520	1,392	37,338	304,949	874,827
Bishop Taylor's African Mission	38	5	34	31	21	9	320	100	38	.	.	50,000
Transit and Building Fund	7	3	11	23	20	6	?	.	6	600	4,000	20,000
Methodist Episcopal Church, South	62	46	52	48	143	62	5,033	641	46	1,417	5,170	251,299
Methodist Protestant Church	2	4	5	8	13	2	217	19	4	241	290	20,767
Wesleyan Methodist	1	1	2	3	10	1	250	10	1	208	300	2,000
Free Methodist Church	4	.	4	5	4	.	.	.	.	.	.	2,688
Protestant Episcopal Foreign Missionary Society	55	194	29	35	278	50	3,258	627	119	3,434	6,242	194,718
Evangelical Association	46	40	7	7	84	65	10,577	1,264	362	19,923	26,726	23,000
United Brethren in Christ	12	270	4	12	40	25	6,000	1,000	19	600	300	30,000
Evangelical Lutheran General Synod	4	8	6	8	515	374	8,082	848	223	5,174	2,945	48,771
Evangelical Lutheran General Council	6	127	5	7	91	2	978	33	73	1,473	.	12,675
Foreign Christian Missionary Society (Disciples)	20	25	33	20	41	36	.	338	10	711	461	59,366
Amer. Christian Convention	6	27	2	1	10	4	150	.	1	4	.	5,203
United Brethren (Moravians) 2	.	.	.	.	.	.	.	.	.	.	.	24,366
United Synod of Evangelical Lutheran Church, South	.	.	1	.	.	.	.	.	.	.	.	3,000
German Evangelical Synod of North America	3	5	5	4	24	8	356	80	14	410	250	10,850
The Friends	7	15	8	12	36	13	465	10	19	848	125	29,278
Seventh Day Adventists	5	.	3	2	21	31	821	138	.	.	4,331	57,799
Totals	736	4,775	1,159	1,709	10,460	2,797	251,932	28,795	5,711	189,469	\$640,917	\$4,551,237

1 The work of these Societies in Protestant Europe is not here reported.

2 Excepting receipts in the United States, the work of the Moravians is given in the table of British Societies.

This table is more complete than any yet prepared, the statistics in every case having been kindly furnished, since the first of October, 1891, by the officials of the several Boards. Owing partly to fuller reports, but chiefly to advance along all lines, the totals show an increase in every column. The contributions of native churches are \$116,000 more than reported last year, and in place of the \$3,977,701 for foreign missions from the United States in 1889-90, we now have \$4,551,237.

## PRINCIPAL FOREIGN MISSIONARY SOCIETIES OF GREAT BRITAIN.

SOCIETIES.	Income in Dollars.	Stations and Out- stations.	Missionaries.		Native Helpers.	Communi- cants.
			Male.	Female.		
London Missionary Society <sup>1</sup> . . . . .	\$505,765	1,929	156	157	5,419	68,805
Church Missionary Society . . . . .	1,238,685	327	375	294	4,069	50,005
Society for Propagation of the Gospel . . . . .	822,410	332	504	*	2,456	38,797
Universities' Mission . . . . .	105,215	39	47	23	76	799
Church of England Zenana Missionary Society.	129,085	52	. . .	125	603	. . .
Baptist Missionary Society . . . . .	340,610	393	114	104	276	47,133
General Baptist Society . . . . .	22,655	. . .	8	6	20	1,385
China Inland Mission . . . . .	243,315	93	171	212	232	. . .
English Presbyterian Mission . . . . .	81,605	96	33	17	157	3,572
Free Church of Scotland . . . . .	282,980	225	98	67	674	6,917
Established Church of Scotland . . . . .	159,170	43	30	*	94	951
United Presbyterians, Scotch <sup>1</sup> . . . . .	202,406	261	67	25	655	15,799
Wesleyan Missionary Society <sup>1</sup> . . . . .	703,115	363	343	*	6,284	34,086
Moravian Missions . . . . .	117,448	135	155	140	2,074	37,415
Turkish Missions Aid Society . . . . .	10,717	*	*	*	*	*
Methodist New Connexion . . . . .	18,500	61	7	6	51	1,390
Eleven other Societies . . . . .	261,467	356	535	84	4,238	21,454
Totals, . . . . .	\$5,244,948	4,705	2,643	1,260	27,378	328,508

<sup>1</sup> Statistics of 1890.

TEMPLE AT SIBSAGOR, ASSAM.



## PROTESTANT FOREIGN MISSIONS OF CONTINENTAL EUROPE, EXCEPT GERMANY.

[The following summaries of work by certain European Societies we take from the valuable tables contained in the Encyclopædia of Missions, by Rev. E. M. Bliss. Funk & Wagnalls, Publishers.]

SOCIETIES IN	Income.	Stations and Out-stations.	Missionaries.		Native Helpers.	Communi-cants.
			Male.	Female.		
Denmark . . . . .	\$21,502	19	16	17	172	6,278
Norway . . . . .	100,000	2	48	50	1,018	2,630
Sweden . . . . .	87,832	44	58	35	35	938
Finland . . . . .	20,000	4	6	5	10	87
Holland . . . . .	35,711	46	47	21	347	28,724
France . . . . .	63,721	275	40	34	243	9,259
Totals, . . . . .	\$328,766	390	215	162	1,825	47,916

### SUMMARY OF PROTESTANT FOREIGN MISSIONS.

SUMMARIES of missionary statistics will always be defective until a uniform system of reporting is adopted by societies. Nevertheless they are called for, and there is no reason why they should not be attempted and used, provided it is kept in mind that they are approximate and not exact. Let it be remembered, also, that the work covered by the following table is what has been *reported*, and that there is some foreign missionary work, though comparatively little, that is unreported.

SOCIETIES.	Stations and Out-stations.	Missionaries.		Native Laborers.	Communi-cants.	Income in Dollars.
		Male.	Female.			
United States . . . . .	5,581	1,159	1,709	10,460	251,932	\$4,551,237
Canada . . . . .	322	85	97	420	8,229	183,056
Great Britain . . . . .	4,705	2,643	1,260	27,378	328,508	5,244,948
Germany . . . . .	390	591 <sup>1</sup>	. . . . .	<sup>2</sup>	90,298	798,707
Continental Europe . . . . .	390	215	162	1,825	47,916	328,766
Totals, . . . . .	11,388	4,693	3,228	40,083	726,883	11,106,714

<sup>1</sup>Men and women.<sup>2</sup>Not reported.

### MONEYS USED IN MISSION LANDS.

BURMA AND INDIA.—The *rupee* varies in value with price of exchange. It is usually about 35 cents; the *anna* 1-16 of a *rupee*; the *pice* 1-4 of an *anna*, or about 2-3 of a cent.

CHINA.—The *tael* at Hong Kong is worth in gold \$1.15; the *cash* one mill.

JAPAN.—The *yen* (or Mexican dollar) is usually the value of 80 c.; there are 100 *sen* in the *yen*.

AFRICA.—The standard is a yard of cotton cloth, worth from 6 to 8 cents.

### RATES OF POSTAGE BETWEEN THE UNITED STATES AND MISSIONS OF THE A. B. M. U.

BURMA, INDIA, CHINA, JAPAN, AFRICA AND EUROPE.—Letters per half ounce, 5 cents. Postal cards, 2 cents. Books, Newspapers, Periodicals, and other printed matter (limit 4 pounds, 6 ounces) each two ounces, 1 cent. Registration fee on letters or books, 10 cents. Merchandise cannot be sent by mail to foreign countries.

N. B. For letters which are sent abroad of overweight the missionaries receiving them are taxed double the amount of the proper postage. See that the postage used is adequate.

### INSTRUCTIONS FOR SHIPMENTS OF GOODS TO MISSIONARIES.

Persons wishing our treasurer, E. P. Coleman, to forward goods to Missionaries should carefully observe the following directions. (It is important that Missionaries call the attention of their friends to them.)

1. Have all packages carefully packed and securely boxed, taking special care about articles liable to be injured by heat or moisture. Flour, meal, beans and fruits—dried or canned—should be in tins, soldered air-tight, and enclosed in a strong box or barrel. Ammunition or explosives cannot be included.

2. Mark all packages plainly with the address of the Missionary to whom they are to be sent, and on those for Burma add; “Care of Treasurer A. B. M. Press, Rangoon;” on those for the Telugu Missionaries, “Care of Treasurer F. M. Bowden, Madras, India;” and on those for Assam, “Care of Sykes & Co., Calcutta, India.” If there is more than one box, number them 1, 2, 3, etc.

3. Send such boxes to Henderson Bros., Pier 54, North River, New York, and write them at once (addressing letter No. 7 Bowling Green, New York), enclosing railroad receipt for the boxes, and requesting them to hold them subject to order of Treasurer of the Union.

For China or Japan from points east of Buffalo send to Franklin Hallet & Co., 2 and 4 Stone St., New York,—those for China mark, (with full address of missionary), care of Rev. J. R. Goddard, Shanghai;—those for Japan, care of Rev. J. L. Dearing, Yokohama.

For China and Japan from the interior of the country inquire of Rev. C. F. Tolman, D.D., 122 Wabash Ave., Chicago.

For the Congo, S. W. Africa, send to Room 25 Tremont Temple, Boston.

Invoices for all the Ports are made up in Boston, so that it is necessary that full advices of all goods should be immediately forwarded to the Treasurer at the time of sending packages for shipment, either to New York or Boston.

Only cases, barrels or crates, ready for shipment are to be sent to New York,—small parcels, for any point, to be packed, must be sent as above to Boston.



4. By same mail write Treasurer at Boston, stating what you have done, giving the number, itemized statement of contents, and valuation of each package to be forwarded to our agents abroad. This often prevents the necessity of the packages being opened in foreign Custom Houses.

✎ It is important that this be done promptly, the information being needed for Custom House and shipping purposes before the goods are shipped.

Please bear in mind that, by omitting this information, you are liable to have your boxes opened at the Custom House, the goods injured and perhaps lost.

5. It must be understood that all goods are subject to shipping expenses, either to the sender or receiver.

All Missionaries going out or returning *via* New York are requested to write Miss F. M. NEWTON, No. 267 West 134th Street, New York, in relation to entertainment while there, giving her early advice of the probable time of arrival, and the name of Steamer or Railroad they expect to take.

E. P. COLEMAN, *Treasurer.*

P. O. Box 41, BOSTON, MASS.

### FORM OF LEGACY.

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ..... dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the treasurer of said UNION, taking his receipt therefor, within ..... months after my decease.

### EXECUTE YOUR OWN WILL.

If you wish to be your own executor, the MISSIONARY UNION will receive at any time such sums as you may wish to give, and pay a reasonable interest during life.

### FORM OF A DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said UNION, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

### POST OFFICE ADDRESSES OF DISTRICT SECRETARIES.

NEW ENGLAND DISTRICT.—Rev. W. S. McKenzie, D.D., Tremont Temple, Boston, Mass.

NEW YORK SOUTHERN DISTRICT.—Rev. A. H. Burlingham, D.D., Times Building, City Hall Park, New York, N. Y.

NEW YORK CENTRAL DISTRICT.—Rev. George H. Brigham, Cortland, New York.

SOUTHERN DISTRICT.—Rev. R. G. Seymour, D.D., 1420 Chestnut St., Philadelphia.

MIDDLE DISTRICT.—Rev. T. G. Field, 14 East Ave., Elyria, Ohio.

LAKE DISTRICT.—Rev. S. M. Stimson, D.D., Greensburg, Ind.

WESTERN DISTRICT.—Rev. C. F. Tolman, D.D., 122 Wabash Ave., Chicago, Ill.

IOWA DISTRICT.—Rev. W. E. Witter, Des Moines, Iowa.

SOUTHWESTERN DISTRICT.—Rev. I. N. Clark, D.D., 1334 Olive St., Kansas City, Mo.

NORTHERN DISTRICT.—Rev. Frank Peterson, 1901 Fifteenth Ave. So., Minneapolis, Minn.

PACIFIC COAST DISTRICT.—Rev. James Sunderland, 1457 Myrtle St., Oakland, Cal.

We consider the mission to Bengal as the most favorable symptom attending our denomination. It confirms what has been for some time with me an important principle, that where any denomination, congregation, (or individual), seeks only its own, it will be disappointed; but where it seeks the Kingdom of God and his righteousness, its own prosperity will be among the things that will be added unto it. I have seen great zeal for what among us is called the dissenting interest; and in such hands the dissenting interest has died. Had they sought more to make men Christians, they sh<sup>d</sup> in most cases have been dissenters of their own accord. In fact, I see that in those congregations where the main object is what it sh<sup>d</sup> be, there religion flourishes. The same way may be s<sup>d</sup> of baptists. If the first fruits of our zeal be laid out in making proselytes to that denomination, however right the thing may be in itself, the Lord will frown upon us and leave us. But if we be mainly employed in making men Xns, we need not fear but they will be baptists. It is of great consequence to pursue things according to their importance making that a first concern w<sup>h</sup> is first, and that a second which is secondary. In seeking the salvation of others, a man will find his own. He who is exalted as head over all things, obtained that glory by denying himself for the sake of others.—*Extract from a MS. letter of the Rev. Andrew Fuller to Rev. John Williams.*

\* \* \* \*

In a letter by Carey to Andrew Fuller, in April, 1793, he writes; “I feel my heart more and more engaged in the great work, and so much set upon it that I would rather undergo all the perils of a journey from Holland overland to Hindoostan, should it be impracticable to obtain a passage by sea, than not go upon the glad errand.”

\* \* \* \*

When Carey went to India the humanities were disregarded. The first time Carey saw *suttee*, or the burning of widows, he tried to stop it, but in vain. He set himself to secure the needed legislation. Many difficulties were in the way. England held India seventy-two years, and over seventy thousand widows perished thus before this *suttee*, was declared illegal. About thirty years after he vowed against it, one Sunday morning, while thinking over the sermon for the day, the order forbidding the *suttee* was put in Carey’s hands. A translation must be made by him—the official translator—and this be published before it would take effect. “If I delay . . . many a widow’s life may be sacrificed,” he said. Bidding another take the pulpit, he made the translation; and that day the fire of the *suttee* was extinguished.

\* \* \* \*

During Carey’s last days, Duff, the then young Scotch missionary, was among the many who sought his presence and counsels. The last time Duff visited him, he spent some time talking about Carey’s missionary policy. At length the dying Carey whispered “pray.” Duff knelt and prayed, and then rising said “Goodbye.” As he passed from the room, Carey called him back and said with great solemnity, “Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey, speak about Dr. Carey’s Saviour.”

\* \* \* \*

“Every dollar gained in the Congo rum trade ought to burn in the palm of a man who gains it, as if it were a part of the blazing asphalt that makes the pavement of the infernal regions.”—*Dr. R. S. Storrs.*



Miss *Geraldine Guinness*, who has spent four years in itinerating missionary work in China, lately said in Exeter Hall, London :

“I have been struck to notice how often it is that the first time people hear the Gospel they are touched — not always, but often. I could give you many such stories. Journeying on the great rivers, we generally at night moored amongst a crowd of other boats. The women would come on board to see us, and we would tell them as simply as we could how Jesus came to save ; then they would go away, and oft in the still night I have heard them talking it all over ; and repeating to themselves the little sentences we had taught them :— “Jesus can forgive sin.” “Jesus can give us peace.” “Jesus lovingly cares for us all our days.” “Jesus will take us to heaven by-and-by.” Many of these river-women I expect to meet up yonder. I want to say one thing more : I worked some years in the east-end of London before I went out to China ; but I never met with more love, sympathy and kindness than I have found from women in the interior of China. No lady, however timid, who is full of the spirit of Christ, need fear coming to work for Him in China.”

\* \* \* \*

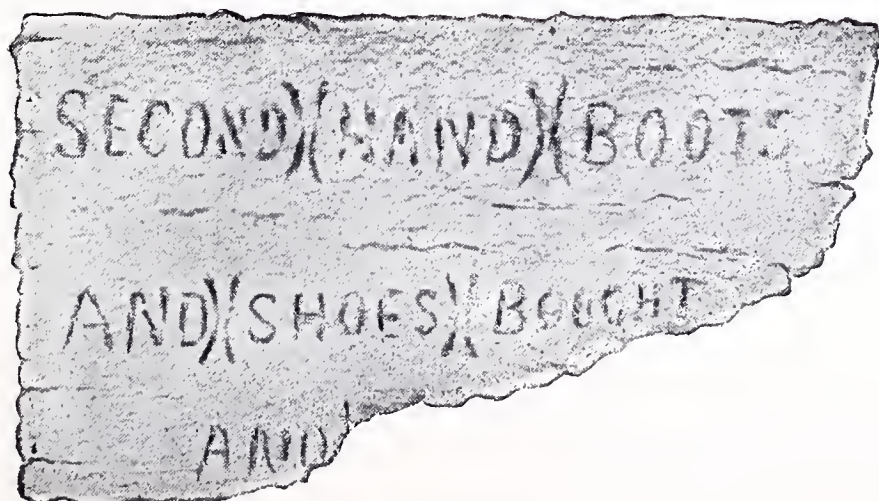
The China Inland Mission reports 123 additional helpers for last year, making the total number 512, occupying 94 different positions.

\* \* \* \*

Christian England laughed when Sydney Smith sneered at William Carey as a “consecrated cobbler,” going on a fool’s errand to convert the heathen. Carey died, aged seventy-three years. He was visited on his death-bed by the Bishop of India, the head of the Church of England in that land, who bowed his head, and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing place on his first arrival in Bengal ; but when he died, the government dropped all its flags to half-mast, in honor of a man who had done more for India than any of their generals. The universities of England, Germany, and America paid tribute to his learning, and today Protestant Christianity honors him as one of its noblest pioneers.

\* \* \* \*

“Was not Dr. Carey once a shoe-maker?” said a young British officer who had just met him at a social gathering in India. “No sir,” said Dr. Carey, quietly turning on the questioner, “only a cobbler.”



CAREY'S SIGN.

# Publications.

## THE BAPTIST MISSIONARY MAGAZINE.

The *Magazine* contains the latest intelligence from the foreign mission fields, together with editorials, and articles discussing questions relating to the enterprise of missions.

*Eighty-ninth year.* The oldest Baptist periodical in America. Terms, (postage prepaid), \$1.00 per annum. Ten copies and upwards, or in clubs equal to five per cent of the church membership, eighty cents per copy. To clubs equal to ten per cent of the church membership, seventy cents per copy. The *Magazine* and *Helping Hand* to one address, \$1.15. All three periodicals, \$1.30.

## THE HELPING HAND.

Published monthly, represents the work of the Woman's Baptist Missionary Societies, East and West. Terms per annum; single copy, including postage, thirty-five cents. Packages of four or more to the address of one person, twenty-five cents per copy.

## THE KING'S MESSENGERS.

A four-page monthly for young people. Illustrated. Twenty-five cents a year. Two or more copies to the address of one person, fifteen cents each; fifty or more, twelve and a half cents each. Send orders and remittances for the above to

W. G. CORTHELL, Mission Rooms, Tremont Temple, Boston, Mass.

## THE KINGDOM.

This gives the missionary news of each month in a condensed form. Ten cents a year for single copies. Twenty or more copies to the address of one person, five cents a copy per annum. Address, THE KINGDOM, Mission Rooms, Tremont Temple, Boston, Mass.

## SPECIAL LITERATURE FOR THE CENTENARY.

SUPPLIED FROM THE ROOMS, TREMONT TEMPLE, BOSTON, MASS.

William Carey; A Sketch, by Rev. A. C. Chute.	Cloth 15 cts., paper 10 cts.
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Serampore Letters; Being the unpublished correspondence of William Carey and others with John Williams, 1800-1816, Edited by Leighton and Mornay Williams, G. P. Putnam Sons, New York and London.	Per copy, \$1.50
In Brightest Asia, by Rev. H. C. Mabie, D.D.; 127 illustrations; the freshest panoramic view of Asiatic missions.	Per copy, \$1.25
Enquiry into the Obligations of Christians to use means for the Conversion of the Heathens (Fac Simile Ed.) ; by William Carey.	.25
A Century of Baptist Missions (American Bap. Pub. Society), by Mrs. S. B. Titterington.	\$1.25











